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48.1588.



THE JEWISH FAITH.

A SERMON

Delivered in the Great Synagogue, Duke's Place.

SABBATH, 24 SHEVAT, 5608 (29 JANUARY, 1848).

BY THE

REV. N. ADLER, PHIL. DOC.

CHIEF RABBI OF THE UNITED CONGREGATIONS OF THE
BRITISH EMPIRE.

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possible compass ; and though the topic is one not easily despatched, and is difficult to be condensed into one discourse, I could not but invite you to follow me on a subject which will require your concentrated and continued attention. Besides, when can such a task be more justifiable and more indispensable than this day, when we have just heard repeated the awful revelation on the mountain of Sinai. Therefore let us endeavour to give a sketch of our holy faith. We take our text from the book of Ecclesiastes (xii. 13, 14), running thus:—

סוף דבר הכל נשמע • את-האלהים ירא ואת-מצותיו
שמור כי-זה כל-האדם : כי ארץ-כל-מעשה האלהים
יבא במשפט על כל-נעלם • אם-טוב ואם-רע :

“Let us hear the conclusion of the whole matter : Fear God and keep his commandments: for this is the whole of man. For God shall bring every work into judgment, with every secret thing, whether good or whether evil.”

After the wisest of men had, in the book of Ecclesiastes, considered how man is so low and yet so high, so insignificant and yet of such great moment—after he had beheld his earthly possessions from a double point of view, in their importance and their vanity and vexation of spirit—after he had contemplated the various purposes and destinies for which man was created: he finally

comes to that point which solves all the contradictions exhibited in that book: "Fear God, keep his commandments; for God shall bring every work into judgment." In these words are involved the three fundamental articles of our faith, into which the thirteen dogmas of Maimonides^a are condensed^b namely:—

- I. The Existence of God, **מציאות השם**.
- II. The Divine Revelation, **תורה מן השמים**.
- III. The Future Reward and Punishment, **שכר ועונש**.

May the Lord bless our humble words, that we may succeed in representing with dignity that which is most dignified!

I.

To fear God means first to know God. While the fear of every other thing decreases in proportion as we approach to and are acquainted with it, the fear of God, on the contrary, increases the more we learn of Him, and the more our minds are filled with conceptions of His attributes. We tremble like our forefathers on the mountain of Sinai, when we perceive within and without us His thunderings and lightnings.^c True, it is difficult to comprehend those attributes: it is as if a child were to

^a Mishna Sanhedrin 10:1.

^b Ikarim 1:4.

^c Exod. xix. 16. It is to be observed, that, contrary to the usual phenomenon, on this occasion קולות thundering preceded ברקים lightning.

dig a hole in the ground for the purpose of exhausting the ocean. The study and labour of a life would not be sufficient to explore even one of the divine qualities. But to be convinced of His existence is not difficult. There is not a star that shines, not a plant that grows, not an insect that moves, but what is sufficient to confound the atheist. "Ask the fowls of the air, and they shall tell thee; the earth, and it shall teach thee; and the fishes of the sea, they shall declare unto thee that it is the hand of the Lord who has wrought them."^d It cannot be by chance; for chance has neither order nor regularity. Blots of ink cast promiscuously on paper cannot form a well-written letter — but in the world there is the greatest order and regularity. Chance has no design or end; but the natural as well as the moral world affords the most conspicuous and striking proofs of profound design and wisdom. Whithersoever we look, the most minute and inconsiderable, as well as the most stupendous and illustrious, works of God bear equal marks of that exquisite wisdom.

To fear God signifies, in the second place, to know God rightly—not to fall into the hands of those rival enemies, superstition and unbelief, that is, to believe too much or too little. "Take ye good heed," said the Lord, "unto yourselves; for ye saw no manner of similitude on the day that the Lord spake

^d Job xii. 7.

unto you in Horeb out of the midst of the fire.”^e The dogma, that the Supreme Being is a spirit—the highest spirit—incorporeal—and neither may nor can be represented by any likeness, is of the greatest moment. He is elevated above all the passions, free from all the foibles, exempt from all the frailties which degrade man. Let it not be objected, that we find in the Holy Bible many instances where corporeal attributes are imputed to God, where it speaks of God’s anger, revenge, jealousy—of God’s rising and moving; for bear in mind, that the Bible being written for men, the Lord descends therein to the level of human understanding, of human apprehension and human conception, and assumes human language—גדול נביאים שמדמים צורה—ליוצרה “it is a great thing that the prophets were permitted to assign the image of man to the Creator who created man in his image.”^f But those expressions must be purged and purified in our minds from all gross associations; for “to whom will ye liken God? or what likeness will ye compare unto him?”^g There is none, either in the heaven or in the earth, who can be compared or likened unto him.

To fear God signifies, thirdly, to trust in and worship God. The fear of God also differs, in this respect, from the fear of any other power—that generally we cannot have confidence in him whom

^e Deut. iv. 15.

^f Ber. Rabba, 27. Moreh I:46.

^g Isa. xl. 18.

we fear; but the more we fear God the more our confidence in him must increase in strength. When we are convinced that with God is power which *can* give, and goodness which *will* give—that we owe to him alone all the benefits of our past and our present—that very often ^b בעל הנס אינו מכיר בנסו “he who is the object of a miracle, at first does not perceive it”,—such discovery of God’s omnipresence, infinite goodness and kindness, must be a new ground of hope, of trust, and of cordial submission. We feel ourselves bound to worship him alone and none else; we feel it incumbent on us to lift up to him every day thanks תודה, praise תהלה, and supplication בקשה,ⁱ — thanks for the past, praise for the present, and supplication for the future. It is true, that by uplifting our voice to heaven, we cannot convey to the Almighty any new knowledge; for he knows everything before we call, he hears before we cry.^j But though we cannot work a change in God, we can work a change in ourselves by making ourselves fit subjects for his benevolence, kindness and mercy, and qualifying us to receive his blessing.

II.

But we must not only worship God at certain hours or periods; but our whole life must be one

^b Nidda 31, a.

ⁱ Our daily prayers embrace these three parts.

^j Isa. lxx. 24.

long spiritual service—we must *keep God's commandments* continually.

The Divine revelation is the next fundamental article of our faith. Observe, my brethren, they are His commandments. They are not the production of man, the offspring of mental contemplation, the fruit of human intellect: but, they are the superhuman communication from God, confirmed by miracles, and bestowed upon our forefathers in their own presence. Our holy religion is not a mystic revelation, a sealed book, a concealed communication; but it is founded on the fact, that six hundred thousand men saw and heard, and perceived it with all their senses:—**רק השמר לך ושמר נפשך מאד**—“Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen . . . especially the day that thou stoodest before the Lord thy God in Horeb . . . when the Lord spake unto you out of the midst of the fire.”^k If the evidence of two witnesses is sufficient to prove the truth of a statement, even though the life of a man depend on that evidence, how much more has the strong testimony of such a multitude of individuals a claim upon our credence, confidence, and conviction. If the evidence of strangers, whose motives are unknown, is entitled to belief when affirming a common occurrence, how much

^k Deut. iv. 9—14.

more does the solemn fact testified by our ancestors, by our parents, who had a parental interest and desire not to mislead us, but to direct and to give us the best advice, the best inheritance,¹ deserve our firm belief.

Besides, the commandments have their evidence, bear their godly character *in themselves*. Though we may not know the reason of each separate law and statute; yet, thus much is obvious, that they are all for our good. "Now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to keep the commandments of the Lord, and his statutes which I command thee this day (לְמוֹב לְךָ) *for thy good*."^m The commandments have for their aim and tendency, either duty towards God, or towards ourselves, or towards our fellow-creatures; but they have generally man, the *whole man* for their purpose, either his body or his intellect, his mind or his spirit. We ask you, my brethren, must not a law of which love towards Godⁿ is the sun, the centre—as it were, the heart of its heart, the soul of its soul—a law which commands love towards our first benefactors, the representatives of God—our parents,^o love towards our wife,^p

¹ Kusri, i. 87—89.

^m Deut. x. 12, 13.

ⁿ Deut. vi. 5. Maimonides Hilchoth Jesod Hathora, ii. 1—4.

^o Exod. xx. 12. Lev. xix. 3. Deut. v. 16. Prov. xxiii. 22. Ibid. xxx. 17. Jer. xxxv. 5—8.

^p Gen. ii. 24. Malachi, ii. 14—16. Jebamoth, 63, a; Sota, 12, a; Baba Metzeah, 59, a.

children,^a and family;^r love towards the stranger,^s orphan,^t and widow;^u love towards our country,^v whose air we breathe, whose language we speak, whose soil feeds us, and whose laws protect us, and finally, love towards *all* our fellow-men,^w so that Hillel considers the last as the basis of all commandments^x—must not such a law intend our good? Must not a law, which enjoins obedience consistent with the other laws of God, to the sovereign,^y to superiors,^z judges,^a to instructors and teachers,^b regard for the aged^c and experienced,^d the learned^e and the virtuous^f—must not such a law promote our temporal welfare? We ask further, a law which descends even to the feelings of the lower animals, and forbids to

^a Deut. vi. 7. Ibid. xi. 19. Isa. xlv. 4. Jer. xxxi. 15.
2 Sam. xix. 1. Ibid. xxi. 10.

^r Lev. xxv. 49. Isa. lviii. 7. Jebamoth, 62, b. Shemos Rabba, cap. 31.

^s Exod. xxii. 21. Ibid. xxiii. 9. Lev. xix. 10. Ibid. xxiii. 22. Dent. xvi. 14.

^t Deut. xxiv. 19—22. Exod. xxii. 22—24. Jer. v. 25. Rambam, Hilchoth Nachaloth, at the end.

^u Deut. xxiv. 19. Job, xxix. 13. Jer. vii. 6. Zech. vii. 8—10.

^v Jer. xxvii. 7. Ibid. xxix. 17. Ibid. xi. 9. 2 Sam. i. 10. 1 Kings, v. 27. Dan. vi. 2, 3. Neh. ii. 3. Berachoth, 17, a. Kethuboth, 110, b.

^w Lev. ix. 18. Ibid. xix. 7, 18. Deut. xxvii. 24. Isa. xxxiii. 15—16. Ibid. lviii. 6—8. Micah, vi. 8. Amos, v. 4. Ps. xv.

^x Sabbath, 31, a. Sifra Kedoshim, 4: 12. Jerus. Nedarim, 9: 4.

^y Eccl. viii. 2. Jer. xxvii. 17. Ezek. xvii. 11—16. Prov. xxiv. 21. Ezra, ix. 9. Aboth, 3: 2. Berachoth, 58. Baba Kama, 112.

^z Shevuoth, 44. Sifri to Deut. 1: 7.

^a Exod. xxii. 24. Maim. Hilchoth Malachim, 4: 1.

^b Aboth, 4: 12. Pesachim, 113, b. Kedushin, 33, a. Joreh Dea, 242. ^c Lev. xix. 32. ^d Kedushin, 33, b.

^e Sabbath, 119. Sanhedrin, 99, b. ^f Ps. xv. 4.

take the dam with her young,^s so that she may not feel how her young ones are bereft of their freedom—a law which takes care even of inanimate nature, when it bids us spare the trees in the hostile city,^h—must not such a law imbue us with kindness and affection?

But there are some who think that the *oral law* has altered and disfigured the *written law*, so that it is no longer the same. How erroneous, how false is such an opinion! Nothing but superficial reflection could have engendered it. You are aware it is an article of our belief, that the law given through Moses, (the greatest of prophets, who excelled all the sages that either preceded or succeeded him) has not been changed, nor ever will be changed; consequently, the oral law is not, and cannot be, a different code; but both the written and the oral law emanated from the same shepherd,^k the same legislator. “God hath spoken one, but I have heard two.”^l For if even the text of a human law requires interpretation, and often admits of different constructions, how much more needful is interpretation to the profound word of God,^m which is like a fire, and a hammer that breaketh the rock in pieces, so that

^s Deut. xxii. 5.

^h Deut. xx. 19.

^k Eccl. xii. 2. Chagiga, 3, b. Kusri, 3: 65. ^l Ps. lxii. 11.

^m Ps. cxix. 96. Jebamoth 21, a. See the reply which Hillel made to the pagan convert who refused credence to the Oral Law, yet could not resist the fact, that even the mode of reading the alphabet is received by tradition.

the sparks fly about.^a Now, my brethren, though Moses and the Prophets, inspired by the holy spirit, declared, explained, and unfolded the statutes, and handed them down to us,^o though our teachers derived decisions from the written law according to the exegetical canon,^p though our sages made ordinances and institutions to preserve the law, and established fences around it, so that the holy mountain might not be touched;^q yet they never deviated from, or counteracted the written law; on the contrary, they strove and laboured to explain every word, every letter, nay, every dot, to keep it as a sanctuary, as the greatest treasure of life.

III.

But, besides the consciousness which accompanies obedience to God's commandments here, there is a higher and a greater recompense, which follows hereafter; for a *future reward and punishment*, is the *third* fundamental article of our faith. "God shall bring," concludes our text, "every secret thing into judgment." When we throw a glance upon the earth, we cannot deny that we meet with scenes which surprise us, and show that God hideth himself,^r (בַּעַר הָעֵץ). We sometimes perceive that the virtuous are swept away and the worthless left

^a Jer. xxiii. 29.

^o Aboth, 1: 1.

^p Sifra, 1.

^q Exod. xix. 12.

^r Deut. xxxi. 18. Kusri, 5: 23.

to flourish; that merit languishes in neglected solitude, and vanity gains the admiration of the world. From the hand of violence, the righteous look up to God as the avenger, but they sometimes look up in vain. This Divine government conflicts with our notions of God's justice and wisdom, with the evident marks of order and righteousness which we discern within and without us. "Can iniquity," we ask with the Psalmist,^a "can iniquity be united with the throne of judgment? Can he who frameth the law, indulge in mischief?" Therefore, even the simplest intellect must admit that the righteous Lord will bring righteousness about; and if not here, then in the world which is to come. But that which reason only indistinctly conceives, our doctrine has clearly explained, and fully confirmed. The immortality of our soul is one of our holiest dogmas. God will judge the soul created in his image, which is light of his light, and spirit of his spirit. God in his revelation has promised by the lips of his prophets and saints, that the dust shall return to the dust, but the spirit shall return unto him who gave it,^t that he will not leave the soul in the grave, nor suffer his holy ones to see corruption, but he will shew them fulness of joy in his presence, and at his right hand pleasure for evermore.^u He has promised that

^a Ps. xciv. 20.

^t Eccl. xii. 7.

^u Ps. xvi. 10, 11.

our expectation shall not be cut off,^v but that we shall have places among the higher spirits,^w there where neither pain nor trouble, nor separation, nor death have any existence, but where light and glory dwell. He has vouchsafed that, though our flesh and our heart shall fail, still the Rock of our heart, our portion—God—is, and remaineth for ever.^x

And there is not only a futurity for the individual, but also for the people at large. The same God who bore us on eagles' wings^y above all impediment, and destined us to be מַמְלֶכֶת כֹּהֲנִים וְגוֹי קֹדֶשׁ a kingdom of priests, and a holy nation^z a pattern and a standard for all mankind; the same God, who, in consequence of our sins, has fulfilled every word of his threat, scattered us among the nations, and left us few in number,^a the same God who sifted the house of Israel as corn is sifted in a sieve^b—the same God will surely fulfil the other part of his revelation, that he will have compassion upon us, return and gather us from all the nations, and will bring us into the land which our fathers possessed.^c He will bring forth a root of David, which shall stand for an ensign of the people^d and re-establish the temple, the mountain of his house in the midst of Jerusalem, which shall be exalted above the hills,

^v Prov. xxiii. 18.

^y Exod. xix. 4.

^b Amos ix. 9.

^w Zech. iii. 7.

^z Exod. xix. 6.

^c Deut. xxx. 3—5.

^x Ps. lxxiii. 26.

^a Deut. iv. 27.

^d Isa. xi. 10.

so that people shall flow unto it^e. But mind, my dear brethren, mankind at large has nothing to fear from the advent of the Messiah, has no reason to look upon it with an eye of envy or suspicion. How happy would the earth be if that great event would happen soon, very soon — that time not of sowing but of reaping, not of combat and labour, but of rest and enjoyment, not of hostility and discord, but of dove-like peace; that happy time which shall establish universal harmony in this world,^f when nation shall not lift up sword against nation, neither shall learn war any more,^g when every passion shall be tamed and appeased; when the earth shall be full of knowledge as the waters cover the sea;^h and what is still more, when all the inhabitants of the earth shall pay homage to the Lord; for in that day the Lord shall be one and his name One.ⁱ

Ask not what advantage can accrue therefrom, to all those generations who long since were gathered unto their fathers; for, according to our belief, there will be a final judgment of God, where many of them that sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt.^k In the great distinction of good and bad, of righteous and wicked, all the other distinctions of the world shall be eter-

^e Micah iv. 1. ^f Isa. xi. 3. ^g Isa. ii. 3. ^h Isa. xi. 9.

ⁱ Zec. xiv. 9.

^k Daniel, xii. 2.

nally lost. It is true, that this awful event is a secret. We do not know in what manner this resurrection of the dead shall take place; but every doubt as to its possibility must disappear, when we daily perceive how that comes into existence which never yet existed—much more that which already existed;¹ when we see how the single grain lying beneath the snow comes forth from corruption into beauty; when we observe how the new-born child bursts forth through the doors of darkness into light. Every doubt must vanish when we trust to the revelation of Him, whose are the pillars of the earth, and who set the world upon them, who bringeth low and lifteth up, maketh poor and maketh rich, killeth and maketh alive, bringeth down to the grave and raiseth up.^m

Such, my dear brethren, is the substance of the holy faith revealed on mount Sinai, and accepted by our forefathers. Such is the faith which went before them, like the pillar of light, through all their troubles and sorrows and sufferings. Such is the law, for the sake of which many thousands of our ancestors—from their cradle to their grave, from their youth to the moment when the angel of death, who to them was an angel of life, closed

¹ Sanhedrin 91:1.

^m 1 Sam. ii. 2—6.

their sufferings,—gladly sacrificed all that is sweetest, and endured all that is most painful in life. Such is the faith which over all periods has diffused, and is daily diffusing, its blessings over millions of men in all parts of the earth. With this faith we step forth before mankind, and ask whether they can find in it aught which can be injurious to the interests of society and the state, or to the world at large. Indeed you are the witnesses:ⁿ your own existence, the monumental endurance of the same law, afford the strongest proof of the contrary. “Therefore fear the Lord, keep his commandments, for this is the whole of man”: the whole of your duty, your interest, your happiness, here and hereafter. Let your hands be steady,^o and your look upon God stedfast,^p until the going down of the sun, until the last breath, when the victory will be ours, for it is for God, the everlasting God.

Lawgiver of Sinai! we owe thanks, fervent thanks to thee, for all the benefits which thou showerest upon us every day, every hour, nay, every minute; but we owe thee infinite thanks for the precious gift which thou hast bestowed upon us, in imparting to us Thy law, Thy revelation, the

ⁿ Isa. xl. 12.

^o Exod. xvii. 12.

^p Rosh Hashana, 29 a, Mishna.

ray of Thy everlasting light, the sun, whence flow warmth and light unto the whole of mankind. How many fallen has it raised, how many desponding comforted, how many weary restored, how many blind enlightened! How often has it been the effectual spring of persevering virtue, when the realities of life had scattered our hopes, when this world's enjoyment was unable to quench that deep thirst of happiness which burns in our breast! And yet Thy law cannot be comprehended, its lofty height cannot be reached, nor its sublime depth penetrated; therefore, Teacher of all mankind, grant that the fundamental articles of our faith may never depart from our mind and heart and spirit, that we may ever fear Thee, and keep Thy commandments, and think on the world which is to come. Rouse those who are indifferent—rekindle the fire in those that are cold—inflame our zeal—fortify our resolution in fulfilling our duty towards ourselves, towards our fellow creatures, and especially toward Thee, O Lord! Amen.

THE GOOD MAN'S GRAVE:

A DISCOURSE,

OCCASIONED BY THE LAMENTED DEATH OF

DAVID RUSSELL, D.D.

PASTOR OF THE CONGREGATIONAL CHURCH ASSEMBLING IN WARD CHAPEL, DUNDEE.

BY

WILLIAM LINDSAY ALEXANDER, D.D.

"I will ransom thee from the power of the grave."—Hos. xiii. 14.

"O Grave, where is thy victory?"—1 Cor. xv. 55.

"Mit dem Grabsteine von Jesu Gruft ist die Last von jeden Menschen-
brust gewälzt." [With the gravestone from the tomb of Jesus is rolled
away the burden from each man's breast.]—*Mynter*.

GLASGOW:

JAMES MACLEHOSE, 83 BUCHANAN-STREET.

MDCCCXLVIII.



TO THE

REVEREND DAVID RUSSELL,

PASTOR OF THE CONGREGATIONAL CHURCH ASSEMBLING IN NICHOLSON-STREET CHAPEL,
GLASGOW.

MY DEAR FRIEND,

This Discourse, devoted principally to an attempt to delineate the character and merits of your late revered father, I dedicate to you, partly in token of sympathy with you under so heavy a bereavement, partly as a memorial of our ancient friendship.

Many years have elapsed since you and I dwelt under the same roof while prosecuting our academical studies; and many are the changes which have since then transpired. Of the professors at whose feet we sate only two survive; of our companions and rivals in study how many have preceded us into the eternal world! and in our respective domestic circles sad are the ravages death has made. Be it ours, since it has pleased God still to spare us, to cherish more cordially those affections that still bind us to earth, to rivet more closely the links of friendship that still remain, to labour with what strength we may for all good and useful ends; and, remembering what hallowed examples have been before our eyes from our infancy upwards, let us "be followers of them who through faith and patience are now inheriting the promises."

At the time to which I have referred, we were both full of vivacity and hope; our glance was ever forward, and imagination delighted to project her visions on the curtain of the Future. I am beginning to find it otherwise with me now. In seasons of meditation my mind reverts instinctively to the Past. Some of my most cherished

affections are with the dead, and draw my thoughts insensibly to wander around their tombs. A pensive influence is growing upon me from the frequent gathering up of the memories of bygone scenes, associations, and pursuits. I doubt not you feel something of the same. Let us not, however, forget that there is still for us a Future on which our most ardent longings may be suffered to rest,—not that which is bounded by earth, but that which lies beyond the cloudland—a Future which shall immeasurably more than compensate for all the sorrows of the Past, and where our dead shall be given to us again. If there be a melancholy joy in dwelling upon the memory of those who are gone, how unspeakably richer and higher the joy of anticipating a reunion with them in that state where there is no more death, and where no tears are shed!

Even a heathen could counsel moderation in grief in the view of such a prospect. Have you chanced in your reading on these exquisite lines;—

Παῖδ' ἐν δὲ μετρίῳ τοὺς προσήκοντας φίλους.
 ἐν γὰρ τιθῆσιν, ἀλλὰ τὴν αὐτὴν ὁδὸν,
 ἢ πᾶσιν ἐλθὶν ἴσ' ἀναγκαίῳ ἵχον,
 προηληλύθασιν· ἔσται χ' ἡμῖς ὕστερον
 εἰς ταυτὲ παταγωγῆσαι αὐτοῖς ἤξομεν,
 ποτὶ τὴν ἄλλαν συνδιὰτρεψοντες χεῖρας.*

Inheritor of your father's name, may you share his excellence and emulate his success! May his mantle descend upon you! May the blessing which enriched him enrich you! And when your course on earth is finished, may you like him leave behind you a fragrant memory, and fill as he fills an honoured grave!

Affectionately yours,

W. LINDSAY ALEXANDER.

EDINBURGH, 18th October, 1848.

* Antiphanis, ap. Stob. cxxiv. 27.

A DISCOURSE.

JOB v. 26.

"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season."

THERE is an obvious analogy between the ordinary phenomena of animal and vegetable life. In both, we perceive the production, the growth, and the decay of existence, regulated by the influence of apparently similar laws. We have, in both cases, the germ of life gradually developing itself, putting forth the indications of its existence and vigour, expanding into full maturity, and then by quicker or tardier processes, tending towards decay and dissolution, and final extinction. In the vegetable world, we have "first the blade, then the ear, after that the full corn in the ear;" and in exact correspondence with this we have in the animal world, first the state of infancy, then that of youth, then that of manhood, and then that of old age. In both cases, the closing scene is that of death, when the *principle* of life is entirely withdrawn, and the material vehicle to which it was attached, becomes the prey of corruption, and moulders into dust.

This analogy has attracted the observation of men in all ages, and has led to the continual transference of language more peculiarly appropriate to the one class of phenomena, to those of the other class; and also to comparisons and similitudes by which the peculiarities of the one are employed to illustrate or enforce those of the other. Of this we have an instance in the verse before us, where the death and burial of a good man is likened to the gathering in of a shock or sheaf of corn that is fully ripe. Addressing himself to such an one, the speaker says, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season."

If this passage be taken in its restricted application to the mere

animal existence of man on earth, the promise it contains will be found to be fulfilled in only a few comparatively of the people of God. But in the case of such, *life* means something more than mere duration, or the mere succession of outward events. Indeed, in every case, the amount of a man's life is to be measured by something else than the number of days or years during which he may have existed here below; and this is supremely true of the good man, whose life consists chiefly in the extent to which he realizes the fruits of his godliness, and the fulness of whose age is reached in the maturity of those graces which are implanted within him by the Spirit of God. Viewed in this light the passage before us may be regarded as verified in the case of every really pious man, whatever be the term of his continuance here on earth; and besides reminding us that that which constitutes man's real life is the spirituality and goodness he may have attained, the passage may be regarded as suggesting to us the following subjects of thought:—

First, The spiritual life in man is always progressive; it is marked throughout by growth; its proper emblem being, not the mineral, which is suddenly crystallised, or compressed, or aggregated into a fixed and unchanging form, but the vegetable, which springs from a nascent germ, and advances by slower or more rapid stages to maturity.

Secondly, Where real spiritual vitality exists, this maturity is always reached before the individual who is the subject of it is removed by death; the corresponding analogy to the death of the good man being the reaping of the corn when it is fully ripe.

Thirdly, The whole process is under the watchful eye of the Great Proprietor of all, who, like a skilful husbandman, observes the growth of the plant, and in obedience to whose unerring order it is cut down when its time of harvest is fully come.

And, *Finally*, We are reminded here of the true nature and real purposes of death to the child of God. It is not to him a penal infliction; it is not a calamitous or afflictive event of any kind; it is simply the agency by which he is transferred from a scene where his longer continuance would be injurious, to a higher and a nobler sphere, where all that is most precious in him shall be secured, and the only true and lasting purposes of his being attained.

Under ordinary circumstances, I should have endeavoured to illustrate at length each of these truths with a view to your instruction

and comfort; but at present, it is only the last of them on which I intend, and that but briefly, to dwell. Before entering upon the solemn and affecting theme of this service, it may not be unprofitable for us, and certainly cannot be inappropriate, to contemplate for a little what is here revealed as to the real character and meaning of death to the believer. Summoned this day to contemplate the character and worth of a good man who has recently been removed from amongst us, let us, in the first instance, pause a little and consider **THE GOOD MAN'S GRAVE.**

The truth, then, on which I would for a short time fix your thoughts at present is this:—As in the time of harvest, a sheaf of corn, having reached its full maturity, is, by command of the proprietor of the field, cut down, and carried into his garner, that it may serve the purposes for which he caused it to grow; so is the death of a good man the removal of him, in accordance with the will of God, from a scene in which his longer continuance would be like the leaving of ripened grain unreaped upon the field to perish by the blasts and frosts of winter, to a sphere in which the faculties, capacities, and habits, that have been matured and filled by the husbandry of earth, shall not only be sustained entire, but be turned to the noblest uses in the service of the Lord of all.

It will need little argument to show that a truth like this presents an important, a comforting, and an elevating thought. When we confine our view exclusively to such lessons as our natural reason teaches, there is something at once perplexing, humiliating, and appalling, in the prospect of *death*. The natural desire of all living things is to live on. The suspension of the ordinary functions of life,—the separation of soul and body,—the return of the latter to dust and nothingness, and the passing of the former, naked and alone, into an untried and spiritual state of being, is what creatures such as we are recoil from anticipating. We can ill conceive what new and strange forms of life will be experienced by us in that unpenetrated state of existence, into which we shall thus be introduced. We can ill brook the thought that these bodies which have so long engaged so much of our care and attention here, should become food for worms, and moulder into dust. It takes an effort of no common kind to separate ourselves from our bodies, and to feel assured that the degradation that awaits them cannot reach us; that as they are *ours*, not *we*, the ruin, and the corruption, and the loathsomeness, of which they are to become the

subjects, shall in no wise affect us. And withal it seems a strange thing to us this death,—a perplexing and a puzzling problem, this incessant flux of being,—this tide of existence ever rolling, surge after surge, from a mysterious unknown behind, to a no less mysterious unknown before. Why should a living creature ever be constrained to die? Why should an intense love of life be kindled in our bosoms, only to be extinguished like a torch that is buried in the dust? Why do we thus long for immortality only to be exposed to the bitter mortification of knowing, that of all things in this world the most certain for each of us is, that, sooner or later, our life must close? Why is it that we should be made to rejoice in every accession to the number of living beings around us, so that mothers forget their pangs, and fathers are ready to shout for joy, and the whole circle of friendship is made to reverberate congratulations, when a child is born into this world, when, after all, it is but another trophy prepared for death,—another victim made ready for the remorseless tomb,—another light kindled, only sooner or later to expire amid tears and griefs deeper and more heartfelt than all the joys which hailed its dawn? Why is it that the associations we are formed to desire and to establish with persons and things around us here, should be destined thus ruthlessly to be broken by a resistless fate? And after all that we have learned, and known, and felt of the objects which surround us on earth, why is it that this violent disruption of our being should take place, and that we should be so completely withdrawn from earth, that our only subsequent relation to it is to arise from the narrow spot on its surface where our mortal frame is to find its place of ruin and decay?

It is hardly possible but that some such thoughts and questionings as these should pass through the minds of all who meditatively survey the position of man as a living, a loving, and an associative being, yet continually exposed to the ravages of a resistless foe, by whom life is destroyed, love wounded, and all earthly associations broken; and where the knowledge which the Bible conveys is absent from the mind, the only result of such reflections must be, still deeper perplexity, from the pain of which the only medium of escape is stoical apathy, or the excitement of business or of pleasure. But where such truths as those suggested by my text, and which form part of that glorious revelation by which “life and immortality are brought to light,” are received into the mind, they cannot fail to relieve its perplexity, to restore its balance, to silence its doubts, and to calm its

fears; for they teach us to look upon life not as a vexing scene of hopes that are formed only to be disappointed, of aspirations that are awakened only to be crushed, of affections that are drawn out only to be blighted,—but as the prelude to a higher and nobler state of being, where every wish that is pure and lovely shall be satisfied, where the loftiest longing of the soul after the grand, the beautiful, and the good, shall be attained, and where all the ties that bind heart to heart in a holy unity shall be strengthened and rivetted with indissoluble firmness.

What might have been the rule of man's continuance in this world, had Adam never sinned, it is impossible for us to say, and needless to conjecture. We may with some considerable degree of certainty, conclude, that the condition in which man was first formed, was not that in which he would have for ever continued. The capacities for enlarged knowledge, and the aspirations after higher attainments with which he was endowed, would, in the course of time have carried him beyond the limits of the present state of things, and rendered his removal to some more elevated sphere essential to his happiness. The fact, moreover, that the human race increases by continual propagation,—a fact by which, so far as can be ascertained by us, we are distinguished from all the other tribes of God's intelligent creatures, and in consequence of which it would appear as if it were the purpose of the Creator that the largest portion of his intelligent creatures should consist of those who have been partakers of human nature,—seems incompatible with the supposition that all who should in this way come into being, were destined to remain for ever in the present limited and contracted locality. The transference, doubtless, of successive generations from this earth to some other sphere of existence, formed part of the original plan of man's formation; but in what way this was to have been effected, we can with no certainty conclude. It may have been by some silent and imperceptible removal, like that by which Enoch passed away from the abodes of living men, and was not, for God had taken him. Or it may have been by some bright and glorious rapture, like that of Elijah, when, in his chariot of fire, he ascended in the view of his wondering followers to the heavenly glory. Or it may have been by some process of gradual refinement, whereby the grosser particles of our material nature were to be sublimated until it became too ethereal to abide on earth, and having, like the resurrection body of Jesus Christ, been rendered

independent of the ordinary laws of matter, may have been capable by an effort of volition, to have risen upon the bosom of the air, and so soared away to some other region in the boundless domain of God. But be this as it may, of this much we are assured, that had man continued in his original state, it had not been by the degrading, the humiliating, the painful process of *death*, that this change should have been effected. This mode of our removal from our present state, as the Scriptures plainly and unequivocally declare, is the result of that altered condition of our affairs which was introduced when Adam fell. By him "sin entered the world, and death by sin, and so death hath passed upon all men, because all have sinned." * It is not that this repulsive event formed any part of our original being; it is not that God has made us with those strong and irrepressible tendencies towards an immortal state of existence, and yet at the same time doomed us to dissolution and ruin; it is not that he has so closely linked both soul and body together, that the full perfection of neither can be enjoyed, save when both are united, and yet destined them to a violent and long continued disruption. No. It is because between the Creator and his work, a hostile and destructive power has intervened, which has marred the beauty, and disordered the harmony, and interrupted the continuity of that which He made "very good," that this dreadful change has become necessary. Moral evil has brought physical suffering in its train; and because man has lost the image of God which he originally possessed, he has lost also that immunity from shame, sorrow, and pain, which, along with that image, he enjoyed.

Viewing death, then, simply as the medium through which man passes from this to another state, the question necessarily arises, In what relation the two terms of existence, which lie on either side of this point of transit, stand to each other? Had a question of this sort to be asked in the case of an unfallen being, there would be no difficulty in answering it. Of such a being, the *entire* existence must necessarily be one of holiness, of happiness, and of progressive excellence, and consequently his transference into *another* state of being would only be a passing from a lower to a higher, from a narrower to a wider sphere in the same grand course of light, and joy, and love. But with a fallen creature, it is obvious,

* Rom. v. 12.

the question is not so to be answered. Mere natural reason may suffice to teach, that circumstances which have so completely altered the general character of the present state as to make that which was originally a scene of unbroken peace and purity, a scene of pain, and grief, and sin, must also materially affect the relation in which this state stands to that by which it is to be succeeded. We learn accordingly from Scripture, that, apart from the remedial scheme of the gospel, the present state is immeasurably better, and happier, and nobler than that which lies beyond it; and that to the man who passes into that state with all his sins upon him, there remaineth nothing but the blackness of endless degradation and hopeless exclusion from all that is great, and good, and blessed. Through the gracious plan of redemption, however, this gloomy prospect becomes completely altered to those by whom its provisions are sincerely embraced. To such this world becomes once more, in spite of all its griefs, and sins, and pains, preparatory to a scene of perfect holiness, unbroken felicity, and ever expanding intelligence. The soul, washed from the guilt of sin in the blood of Jesus Christ, regenerated by the power of the Spirit of God, and morally renovated by the influence of right principle, and holy truth, recovers from the degradation into which it had fallen, becomes instinct with holy aspirations and godly desires, craves entire emancipation from the presence and the power of sin, becomes assimilated once more to the image of God, and, thus fitted for the society of the sinless, is by the hand of death transferred to the very presence of the Eternal, to circle, like an orb of glory, around the Living Centre of the universe.

To such persons, death, though it cannot but be a solemn, ceases to be a terrible, or a sorrowful event. They are cut down, but it is as a shock of corn fully ripe; the longer continuance of which upon the field, would only prove injurious. They are brought to the grave, but it is in the maturity of their time, when the period allotted to them by Infinite Wisdom had fully expired, and the work that had been assigned to them had been fully accomplished. They pass from the activities and society of earth, but it is to enter upon higher scenes, to mingle in purer occupations, to enjoy a more elevated communion. Their bodies moulder into dust, but it is that the o'er-wearied frame may rest till it is summoned to enter, with the glorified spirit, upon a career of service, of attainment, and of glory, as far transcending any thing that earth can realize, as the meridian bright-

ness of the sun transcends the glimmer of the taper that sheds its pallid lustre over the gloom of night. The harvest of death is the seed-time of the coming age. The bodies which he carries to the tomb, are sown in corruption, in dishonour, and in weakness, only that they may be raised again in incorruption, in glory, and in power. The time is coming when death himself shall die; when the grave shall be abolished; when this mortal shall put on immortality; and the song of triumph shall be heard as when the captive is delivered from his bondage, and the fetters are broken from the limbs of the slave.

How cheering, supporting, and elevating, are such views as these to the believer in the prospect of the pains of death, and the corruption of the tomb! These pains will soon be over, and then succeeds the state where pain, and shame, and sin, are all unknown. This corruption is but the preliminary to a state of perfect glory,—the burying and decaying of the seed that is ere long to unfold its leaves, and spread out its branches, and fill the air with its fragrance, and yield to the Master of the field the treasures of its fruit. When such thoughts and prospects as these are realized, “the bitterness of death is past.” The mysterious gloom that overshadows the tomb clears away. The dark and repulsive passage is seen to end in the splendour of the heavenly temple. The soul that was bound by the fear of death now tastes that liberty which the conqueror of death inspires. And as the outward tabernacle begins to show symptoms of decay, the happy spirit exults to anticipate “a building with God, a house not made with hands, eternal in the heavens.”

The grave is thus robbed of its terrors. Around it gather associations not of defeat but of victory; not of humiliation but of honour. Through its portals the weary pilgrim passes to his home. In its quiet chambers, the conqueror reposes after the struggles of the field. Paganism, conscious only of the presence of decay, kindled for the dead, the funeral pyre; but Christianity, expectant of the resurrection, lays their bodies reverently in the dust, and inscribes upon their sepulchre, “In Christ, he sleeps in peace.” *

These reflections will not, I trust, be found unsuited to the circumstances under which we meet this day. The hand of death has been

* “In Christo. Dormit in pace,” the usual inscription on the tombs of the early Christians. See Maitland’s *Church in the Catacombs*.

uplifted amongst us, and has struck down one of the most distinguished, beloved, and useful of our ministers. The sickle of the fell reaper has been put into this part of the field, and the most valued of its sheaves has been taken away. By a sudden and unlooked for visitation, the venerated individual who has so long sustained the pastoral office in this church, has been removed from the land of the living. Already have his remains been for some time in the tomb. We have met this day to offer our homage to his memory, and to improve his loss.

I should strangely misrepresent the feelings of others, and greatly belie my own, did I in the most distant manner insinuate that such a dispensation is not mournful and distressing. It is so; we feel it to be so. We avow our grief. We are not ashamed of our tears. We are here this day as mourners, and the sorrow that fills our bosoms is deep, poignant, and oppressive. But we would not that any should mistake the reason of our sorrow. We would not be thought to entertain one anxiety, to express one fear on behalf of him who is gone. Our grief is in this case purely selfish. We sorrow exclusively for ourselves and our children. When we think of him, we feel that it rather behoves us to rejoice and triumph. He has gone to the Father. He has rested from his labours. From henceforth and for ever he is blessed. Ere the sickle was put in, the harvest had fully come. The shock had stood its full time on the field. It was carried home in its season. The richly ripened grain has been safely lodged in the Master's garner, according to the Master's will.

True it is, that our beloved friend had not reached that period of life when, according to ordinary modes of judging, he might be said to be full of years. He was not permitted to remain here until growing infirmities and manifest decay gave intimation of approaching dissolution. He has been taken away while as yet his strength was firm, and his powers of both body and mind were apparently unbroken. But let us not on that account think that he has died before his time. *He* lives the most who, during his existence here below, accomplishes in the largest manner the grand purposes of life. The uses to which health, talent, influence, and property, are consecrated, and not the mere lapse of time during which those may have been possessed by any individual, determine how much of life he really has enjoyed. Viewed in this light — measured by his attainments, his labours, and his successes — the life of our departed friend has been a long one. His sun has not “gone

down whilst it was yet day," but has described its full hemisphere of light and beneficence. Ere he was taken from us, he had "fulfilled his course." He had done a large and a full day's work before he was summoned to his repose. He came to his "grave in a full age, like as a shock of corn cometh in in his season."

It is usual on occasions such as the present to offer to the memory of departed worth the tribute of a respectful eulogy. The custom is seemly and advantageous. "The memory of the just is blessed;" and when nothing remains to us of them but their memory, it is alike pleasant and salutary to recapitulate their excellencies and dwell upon their worth.

Most unfeignedly do I wish that this duty had fallen, on the present trying occasion, into other hands than mine; for I feel painfully that I cannot speak of your departed pastor either so as to satisfy the just expectations of those who knew him, or so as to convey an adequate conception of his worth to those who knew him not. But I have been left without liberty of choice in the matter. Ere he departed, your venerated pastor named me as the individual on whom this duty was to be laid; and with this the dying request of one whom living I revered and loved, I felt that I could not, even for a moment, hesitate to comply. Under these circumstances, I cast myself on your indulgence and solicit your favourable attention, whilst I attempt to sketch an outline of the personal and official character of him who has so long and so honourably had the oversight of you in the Lord.

I but re-echo the universal sentiment, when I say that your late beloved and venerated pastor was no ordinary man. It was impossible, even for a stranger, to listen to him, though but for a few minutes, without perceiving that he was a man singularly gifted with the faculty of commanding the attention and swaying the minds of his fellow-men. There was a freshness and originality in the whole cast of his mind, a power, a massiveness, and a breadth in all his forms of thought and expression, an earnestness, sincerity, and purpose-like decision in every thing he said, and a manly freedom of utterance, betokening his mind's perfect mastery of his subject, in all he advanced, which rendered it manifest to every one that his belonged to that higher order of minds whose vocation it is to teach and guide. There was nothing small, or narrow, or superficial, about his mental developement. He was not of the number of those who please by their ingenuity, dazzle by their brilliancy, or attract by their gracefulness. Still less did he belong to

the ranks of those who seek fame at the sacrifice of sobriety and good sense; preferring conceit to truth, and mistaking oddity or extravagance for originality. It could not even be said of him that he owed much either to the splendour of his genius, or the delicacy of his taste. His most prominent mental characteristics were strength, energy, and massiveness, of which his robust and vigorous frame, his firm step, and the hale and manly tones of his voice, were the fitting counterparts and the significant emblems. In all his mental efforts these features were strikingly displayed. In the studies he selected, in the mode in which he pursued them, in the uses he made of what he had acquired, no less than in conveying to others the conceptions of his own mind, the same healthy vigour, and breadth and energy, were conspicuous. Though an eager and extensive reader, who despised no information which books can convey, and who did not hesitate even at times to recreate himself with the lighter literature of the age, it was on the higher and severer studies of theological science and biblical interpretation that he delighted chiefly to exercise his powers; and in these it was not the niceties of a fastidious criticism, not the curiosities of an ingenious exegesis, not the barren distinctions and adroit systematisings of an over-acute logic, that engaged his interest; but the great, broad, fundamental, and formative truths of theology,—the substance, and marrow, and living spirit of the Word of God. There was nothing in him akin to the idle luxury of those who read merely for the sake of reading, or to the narrow cleverness of those who find their highest intellectual pleasure in minute distinctions or peddling ingenuities. He liked to grapple with solid and substantial truth in the mass, to take it in with a firm and masterful grasp, and to give it forth to others in that large and comprehensive form in which he himself had received it. Whether as student or as teacher, the masculine breadth and force of his mind were pre-eminently conspicuous; and hence in no small measure the success which crowned his studies, and the influence he acquired as a teacher over the minds of others. It is ever by the union of largeness and energy that the true empire of mind over mind is secured and perpetuated.

On passing from this general survey of Dr. Russell's intellectual character, to a closer analysis of his mind, it will be apparent, that the vigour and capacity of which we have spoken stood closely associated with the possession of a combination of some of the more commanding faculties in a high degree of development. His was not one

of those minds in which some one power so supremely predominates, that it may be regarded as constituting the main source of the possessor's mental energy; his strength lay rather in the union of several faculties, each of which existed in him in no ordinary degree. He was endowed with vast powers of *memory* ;* whatever he read he remembered easily and correctly; and so tenacious was his recollection, that he could recall, whenever occasion required, lengthened and intricate trains of thought, which he had prosecuted in his own mind, without the aid of a single note or memorandum.† Along with this he possessed a sound and well-regulated *judgment*, by which he was enabled to form conclusions for himself upon the subjects that came before him, free alike from the fetters of prejudice on the one hand, and the extravagancies of caprice upon the other.—His *reasoning powers* were of a high order; he thought continuously, and argued conclusively, moving to his conclusion by a steady and well defined line of ratiocination; though from the ample range of his mind he often bore along with him a larger amount of collateral and incidental material than was, perhaps, altogether favourable to the clear perception by others of the force and point of his argument.—His *imagination*, though not of that kind which soars into the empyrean of thought, nor of that which dazzles by the novelty and grandeur of its creations, was such as led him to delight in the beauty and grace of appropriate imagery, and lent vivacity and pathos to the conceptions which the robust faculties of his own mind had bodied forth.—His *reflective powers* were great; he delighted to brood over themes of interest; he meditated much on the ideas of things; and ever and anon would give utterance in his discourse to weighty and pregnant apophthegms, which carried with them their own evidence to the reason of his auditors. To all this he added, in a degree not often exhibited, the power of concentrating his mental energies upon the subject that was before

* It is related of him that when a child of ten years of age, he gained a prize at school for repeating the whole of the Shorter Catechism, with the Scripture Proofs, without missing a word.

† A remarkable instance of this was furnished on the occasion of his delivering the charge to his son at his ordination; though the discourse was a long one, and full of the minutest counsels and exhortations, not one word of it had been committed to writing; and yet so completely did his memory retain it, that some weeks after he wrote it out verbatim as delivered. It appeared in the *Christian Teacher* for 1839, p. 458.

him, to the utter exclusion, for the time being, of every thing else,—a capacity which sometimes, under the name of “absence of mind,” affords matter for amusement to the frivolous, but which is, in reality, the mind gathering itself up for the full exercise of its powers, and has more to do with mental greatness than those who make merry at it are aware.

Along with this mental superiority, Dr. Russell carried with him into public life a large mass of valuable, well assorted, and well digested information. He was not one who trusted for reputation and success to mental endowment alone. Proceeding upon the belief that in the present day it is impossible for a public teacher to know too much, (provided he really *does know* it, and not merely fancy he knows it,) he set himself from an early period in his career as a minister to compensate, by diligent study, for the deficiencies of that too hasty course of preparatory training through which it had been his fate to be carried. Imbued with a strong and ardent desire for knowledge, “he separated himself to seek and intermeddle with all wisdom.” Whatever was really worth the knowing, he deemed worth the toil requisite in order to acquire the knowledge of it. He knew and felt the deep joy of books. Study was to him no task, though it was ever more than a mere pastime. Whatever could enlarge the mind, quicken the judgment, improve the heart, regulate the life, or benefit the race, he eagerly sought to know. Nor was his zeal without its reward. Without pretending, or being entitled, to the reputation of great scholarship, or extensive acquaintance with science, there were few departments of knowledge in which his attainments were not considerable; and some there were in which he knew more than most men of his age. In history, mental philosophy, and ethics, he had made respectable acquirements; in theology, he had few who could surpass him in the extent and variety of his attainments; and in knowledge of the contents, and all that is helpful to the understanding of Scripture, he was surpassed, I venture to say, by none. Thus, largely supplied with that knowledge which a great thinker has emphatically declared to be Power, it is not surprising that he should have acquired extensive influence over those amongst whom he had intercourse.

Another element of Dr. Russell's intellectual strength lay in the fund of strong good sense, and the large acquaintance with men and things which he possessed. Student and thinker though he was, he had none of the ignorance and unworldly simplicity of the recluse.

There was a practical side to his mind as well as a speculative. He had a decided capacity for action as well as for meditation. He delighted to study men no less than books, and to watch the current of events and the phenomena of life, as well as to compare principles and ponder truths. Hence he could speak to "the business" as well as to "the bosoms of men;" and in the midst of a mercantile community, could vindicate for himself and his cause, that respect which even the least spiritual know not how to withhold from one who shows himself as shrewd and discerning in the things belonging to sense, as he is earnest and elevated in reference to those that are divine.

Endowed with these intellectual qualifications and furniture, Dr. Russell could hardly have failed, on the strength of these alone, to have forced his way as a public teacher, to a large measure of public respect. But there were other features of his character besides these, to which he stood indebted for not a little of that influence which he acquired. If he owed much to his greatness, he owed not less to his goodness; or rather, I should say, it was the union of the two which made him at once so venerated and beloved. There was the same breadth and vigour about his moral, as there was about his intellectual development. Though any thing but stern or churlish,—though, on the contrary, kind, courteous, and susceptible of deep emotions of sympathy and affection, his most prominent virtues were of the robust and manly order. There was nothing merely soft,—nothing sentimental,—nothing effeminate about his moral tastes and tendencies. Forming, through the vigour of his judgment, firm and decided estimates of the moral worth of things, he manifested in his conduct no less firmness and decision in acting upon the estimates he had formed. At the same time, there was nothing of that rashness and impetuosity, which often characterise the movements of men of strong and decided minds. He was eminently prudent and sagacious in all his conduct. Satisfied that the course he had adopted was correct, he neither was impatient of that delay which prudence demanded, nor fretted by those obstacles which prejudice or ignorance raised in his path. For one so determined in his purposes, and so energetic in his movements, he was singularly cautious and patient. Nor was there any thing in this that bore the guise of interested scheming. There was an openness, an honesty, a straightforwardness, in his whole deportment that indicated at once the strength of his will, and the sincerity of his motives. He was no truckler or time-server. He had no love for the

little arts of management, or the doubtful expedients of policy. He liked what was substantial and distinct in action, as well as in speculation. His was not the seamanship that sails ever in the eye of the wind; he loved to career over the broad open sea; and whether he sped before the favouring breeze, or bore up against an opposing blast, he would have all to see distinctly whither he was tending, and for what purpose he had spread his sails. A devoted lover of truth for its own sake; penetrated with a profound admiration of all that is just, and pure, and upright; detesting duplicity and insincerity in every shape; and preserved by natural temperament from that timidity which often mars the best resolutions,—he aimed at pursuing a steady and unmistakeable course, and to preserve to himself a “conscience void of offence before God and before man.” Hence the long-tried consistency of his career in this place, and the homage which public opinion has been prompt to render, not only to his abilities as a teacher, but to his virtues as a man. “His rejoicing was this, the testimony of his conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, he had his conversation in the world, and more abundantly to you-ward.”

On this part of my subject it is needless for me to dwell. You among whom he spent his days, and to whom “his manner of life, purpose, faith, long-suffering, charity, and patience,” must be fully known, are far more qualified than I am to give testimony to his moral worth. Let me not, however, pass on, without reminding you of that which was the main source and support of all his good living and honourable acting. Could he himself now address you on this head, it would be to reiterate, with the apostle in the passage above quoted, “not with fleshly wisdom, but by the grace of God.” Like all who are, or have been greatly good, he rejoiced to feel and to avow himself a “debtor to grace.” As a guilty helpless sinner, he had cast himself upon the mercy of God in Christ for salvation, and as one “in whose flesh there was no good thing,” whose nature was corrupt, and whose strength was weakness, “his sufficiency was of God,” and to the grace of God he looked for that purity, knowledge, and support, of which he felt his need. His piety was enlightened, fervent, and sincere. Called at an early period of his life to the knowledge of God, he “held fast the beginning of the confidence even unto the end.” This was the great fountain-spring of all his excellence and all his success. He “walked with God.” His spirit had fellow-

ship with "the Father of spirits." He drew his life's life from above. He carried with him into the duties and the society of earth, the might of one who had wrestled with God. His religion, thus fed by devotion, was genuine and operative. It showed itself not so much in word and profession, as in the fruits of godliness, which through it adorned his life. His "profiting" was made to "appear unto all."

Of these things ye are witnesses, "among whom he went preaching the kingdom of God." For nearly forty years he went in and out amongst you, as your pastor and friend. You have seen him in the different circumstances of his not monotonous career. You have known him in the season of difficulty and discouragement; you have known him in the season of success and reputation. He has been amongst you in his sorrows; he has made you partakers of his joys. You have marked him in the shade; you have seen him in the sunshine. Your opportunities have been many; your judgment must be decided; your testimony will be heeded. Do I err in assuming that that testimony will be firmly and unhesitatingly given in favour of the consistency, sincerity, and fruitfulness of your departed pastor's piety? Are you not ready to say, "Though a man of like passions with ourselves; though not free from those infirmities which are incident to fallen humanity; though far short of perfection, and destitute of any pretence to be regarded as perfect, he lived amongst us in all things showing himself a pattern of good works. We have seen his faith and his patience, and are ready to glorify God on his behalf. We are witnesses how holily, and justly, and unblameably, he behaved himself amongst us. We remember his work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God even our Father. His memory is dear to us, not less for what he was, than for what he did."

It is gratifying and encouraging to know that that godly consistency which marked his life, did not desert him when stretched on the bed of death. In naming me as the individual who was to address his sorrowing flock on this occasion, he charged me to tell you that he died resting on the truth. Though, from the nature of his illness, not able to speak much, or distinctly, he uttered enough to show that all was peace within. When asked on what his mind was dwelling whilst awaiting the approach of death, he replied, emphatically, "The truth;" and added, "All is well." Desirous of yielding him pleasure,

a friend commenced repeating what was well known to be one of his favourite hymns; at the words,

“Had I ten thousand gifts beside”—

he immediately took it up, and, with an emphasis beyond his apparent strength, and a countenance beaming with joy, he continued,

“I’d cleave to Jesus crucified,
And build on him alone;
For no foundation is there given,
On which I’d place my hopes for heaven,
But Christ, the corner-stone.

“Possessing Christ, I all possess,—
Wisdom, and strength, and righteousness,
And sanctity complete.
Bold in his name, I dare draw nigh,
Before the Ruler of the sky,
And all his justice meet.”

After this, he said much which, through the indistinctness of his speech, those around him could not catch; but one memorable utterance fell from his lips, which has been preserved. Recovering for the moment somewhat of his wonted energy, he exclaimed, “I want away!” Some one standing by asked, “Where?” His reply was, “Home.” “Your heavenly home?” “Yes.” The words were simple; the scene is sublime. It was the great and strong man entering the kingdom of heaven like a little child.

Death came upon him gently. Without a struggle he calmly yielded up his spirit, and “fell asleep in Jesus.” “Mark the perfect man, and behold the upright, for the end of that man is peace.”

I must now turn from this survey of Dr. Russell’s personal character and worth, to contemplate him for a little in his public and official capacity. Here he claims our notice principally as a Public Man, as an Author, and as a Pastor.

As a Public Man, Dr. Russell was distinguished by the interest he took in the events which were passing around him, both in the church and in the world; by the prudent and watchful use he made of his influence in reference to any great movement in either of these departments; and by the earnest, persevering, and unflinching advocacy which he lent to every cause which commended itself to his judgment as wise and good. Regarding all things as under the

providential control of the Great Head of the church, he felt it to be at once a duty and a pleasure to watch the changing and shifting scenes presented on the theatre of the world, and to mark how all were working out the grand designs and gracious purposes of the Governor of all. Though, from a sense of what was due to the office he held and the sacred relations it imposed upon him, reluctant to mingle in the strife of party politics, he was not an uninterested observer of what transpired in the political world, and he cordially rejoiced in the triumph of whatever measures appeared to him calculated to promote the welfare of the people by securing for them these two most essential elements of all national prosperity, Liberty and Order. A dislike of controversy often kept him silent during the public discussion of questions in which, nevertheless, his convictions and feelings were deeply interested; but though there were occasions on which he carried this feeling farther, perhaps, than altogether became him, certainly farther than many of his friends could have wished, it never could be said of him, that he sought peace by any unworthy compromise of principle, or that when he did feel himself constrained to descend into the arena, he failed to bring with him to the conflict all the energies of his capacious and well-stored mind. It was not indifference to the interests of Truth and Right; it was not any want of conviction or of courage that held him back while others hastened forward; it was an unwillingness to peril a sacred cause by over-hasty zeal, or to stir up unnecessarily those bitter and turbid waters of strife in which love is usually poisoned, and truth too often lost. His knowledge of the world, and his acquaintance with the history of the church, led him to approve of moderate counsels, and temperate procedure in the advocacy of all great causes; and though, it may be, that he carried this in some instances too far, and allowed opportunities to slip, which a man like him might have turned to valuable account for the ends of truth, it cannot be doubted, on the other hand, that he acquired by his prudence and caution a weight of influence which gave to whatever movements he saw meet to make a force and dignity, which no reputation, gathered in the mere gladiatorship of debate, could ever have conferred.

Appearing before the public as the avowed adherent and uncompromising advocate of a particular form of ecclesiastical order, he nevertheless showed himself the friend of all good men, and interested in the welfare of every portion of the universal Church of Christ.

With his brethren in the ministry, not only in his own but also in other denominations, he lived on terms of frank and cordial intercourse; assuming no authority over the humblest; offering no slight to the feeblest; rejoicing to assist all as far as lay in his power; and, in every respect, conducting himself so as to draw towards him the love and reverence of all. Of our denominational institutions he was the steady, earnest, and unwearying friend, defending their principles, aiding their counsels, and advocating their claims; nor did he confine himself to these, but whenever he had the opportunity, lent himself to every institution which, on sound and scriptural grounds, appeared to him to be seeking the welfare of mankind, and the glory of God. On the great Missionary enterprise his heart was deeply set; and that noble Society, whose cause would this day have been pleaded in this place by its deputed representative but for the calamitous event which has demanded for its services a different theme,* he was the steady and enthusiastic advocate. Had he been spared, oh! how would his voice have been raised this day on its behalf! Suffer me to remind you that the cause lives though the advocate has gone, and that you cannot better attest your attachment to your pastor's memory than by showing that his pleadings with you in its favour in former years have not ceased to influence you, but that "he being dead yet speaketh" to you on its behalf.

As an Author, Dr. Russell has left high claims upon the grateful remembrance of the Christian Church. The works he has published are all upon subjects of first-rate importance, and these are treated by him with that gravity which their importance demands, and that copiousness and power which his ability secured. In his "Letters Practical and Consolatory," we have an admirable specimen of the union of high theological teaching, with the just application of revealed truth to the wants and circumstances of mankind; the whole work being admirably adapted to secure the author's avowed design, which was to "illustrate the Nature and Tendency of the Gospel." This has been by much the most extensively circulated of his larger works,

* The annual sermons and collections in Ward Chapel, for the London Missionary Society, were fixed for the Sabbath on which this Discourse was delivered. In consequence of Dr. Russell's death, however, this design was abandoned, and the Rev. Arthur Tidman, who was to have pleaded the cause of that Society, occupied the vacant pulpit in the afternoon, only to follow up with an appropriate discourse the funeral service of the morning.

and has been the instrument of instruction and consolation to multitudes throughout the empire, as well as in other parts of the world. In his "Compendious View of the Adamic and Mediatorial Dispensation," and in his work upon "the Covenants," he has made a most valuable contribution to a department of theology too little cultivated or understood in the present day—that which views the System of Divine Truth revealed in the Bible in connection with the historical developement of it under those different dispensations which God has been pleased to establish with man. This was a subject which Dr. Russell had long and deeply studied, and nowhere will the inquirer find it more copiously, luminously, and evangelically treated than in the two works above named. In his "Essay on Infant Salvation," he has sought to console the hearts of bereaved parents by "proving from Scripture that all children dying in infancy are saved through Christ;" this is, perhaps, the most eloquent and touching of all his works, for he wrote it from the depths of a heart that had felt the sorrow he seeks to heal. Among the most useful of his minor publications is his "Catechism of the First Principles of the Holy Scriptures;" it contains a most admirable compend of Biblical Theology, adapted to the wants of the young, and has been not only widely circulated in this country, but translated into some of the languages of the heathen, and used as a book for the Catechumens in several of our Mission Churches. A few occasional discourses, and one or two articles in religious magazines, complete the list of Dr. Russell's published writings. We might be tempted to regret that he wrote so little, were it not that it rather behoves us to be thankful in these days of superabundant bookmaking, that one was found who could write so well, and yet knew when to stop.

From these works, Dr. Russell's character as a theologian may be correctly estimated. Though not allowing himself to be fettered by a bigotted attachment to any particular school in theology, and though seeking to draw all his opinions respecting divine truth from the "well undefiled" of Scripture, his sentiments were closely conformed to those commonly designated moderate Calvinism. He had learned much from Fuller, Williams, and Maclean, of whose writings he had been a diligent student, and continued to the last an admiring reader. Like most of the Congregational preachers of his day, he owed something also to the writings of Glass and Sandeman, though from the chilling coldness of many of their peculiar views he heartily

recoiled. His theology was eminently evangelical. Man's ruin in Adam, man's redemption in Christ, and man's regeneration through the Holy Ghost, were the great pillars of his creed. The Cross was with him the central point of the whole system of divine truth—that on which all the light of former dispensations converged, and from which all the glory and beauty of the present flows. To place it in its proper light, to assert its claims, to defend its prerogatives, and to announce its perennial worth, may be said to be the great aim of all his writings.

But whatever success may have crowned Dr. Russell's efforts on the field of authorship, it is as a christian Pastor that he chiefly claims our notice and our remembrance. In this office he supremely gloried, to its duties he devoted his best energies, and to the attainment of its ends he looked as his highest ambition and his richest reward. He had "desired the office of a bishop" at first with all the earnestness which the enlightened mind feels for that which it sees to be emphatically "a good work;" he had entered upon its duties "not of constraint, but willingly, not for filthy lucre, but of a ready mind;" and during all the vicissitudes of a lengthened pastorate, he never repented his choice, never wearied of his work, never assigned to it an inferior place in his affections, but seemed ever the longer to love it the more, and abode like a good soldier by his post until summoned by his heavenly Master to his rest.

It would not be consistent with truth were I to say that Dr. Russell was alike eminent and successful in all those departments of duty which in our churches fall to the share of the pastor; but this I may say without fear of correction, that of none of them was he neglectful, that in regard to none of them did he "do the work of the Lord deceitfully," but that in every respect he proved himself a true and zealous workman in the vineyard of the Lord. As overseer and ruler of the church committed to his charge, he was prudent, vigilant, and faithful, tempering authority with gentleness, and combining firmness of decision with patience and deliberation in action. In his private intercourse with his flock, he won their affections by the unaffected simplicity of his manners, the cheerfulness of his deportment, and the sincerity of the interest he took in all that concerned them; whilst he ever commanded their respect by his judicious behaviour and instructive discourse. But it was in the pulpit that his

greatest excellency was displayed, and here his largest measure of official reputation and success was earned.

As a preacher, Dr. Russell had few superiors in what constitutes the most valuable qualifications for the duties of the pulpit. Owing little to the superficial graces of rhetoric, and still less to the allurements of manner, he had those solid excellencies which secure for their possessor the firmest hold upon the admiration of intelligent and earnest hearers. His discourses were always replete with rich scriptural truth; their texture was firm and continuous throughout; their tone was elevated and serious; and they were delivered with that freedom and energy which bespoke the interest which the speaker felt in what he was urging upon his audience. Though not until very recently committed to writing even in part, they betrayed no indications of looseness of arrangement, or incoherence of argument; on the contrary, they were carefully thought out, and all the parts of which they were composed stood in strict logical relation to each other, and had a common bearing upon the result which the preacher had set before him as the end of his address. In listening to him, one was never led astray by useless digressions, or puzzled by metaphysical niceties, or amused by unmeaning declamation. Hastening at once into his theme, throwing aside all that was merely incidental and collateral, spurning as with disdain all the little arts of preparatory display, and grasping with a firm hand the great truths of his text, he would pour out in long succession, and with unflagging energy, a stream of thought and illustration and appeal that constrained the attention, and went home to the bosoms of his hearers. It was not in occasional passages of unusual vigour, nor in bursts of fitful eloquence, that ever and anon paused as if to recover strength for a renewed effort, that the power of his preaching lay; it was the discourse as a whole—its substance, its richness, its unction, its earnestness—that wrought upon the minds of the hearers, and made them feel and acknowledge his power. The lightning flash of genius, the glittering artifices of the rhetorician, the skill and craft of the practised logician, were not there. But there was the rush of a strong and ardent mind laden with the choicest treasures of divine truth, impelled by the deepest convictions of duty, and fired by a holy zeal for the glory of God and the best interests of man, that carried every thing before it, and at once captured and enriched all who came within range of its impetuous flow.

Whether from some peculiar mental bias, or as the result of deliberate conviction, Dr. Russell seldom preached what is commonly called a sermon. His delight lay in the expounding of Scripture ; and hence, it was usually from some extended portion of the word of God that he addressed his hearers. Here he had ample scope for the full exercise of his peculiar powers. With some men the exposition of Scripture is little more than the offering of a few unconnected remarks, and a few pious reflections upon each verse as it occurs. But it was not thus that he conceived of the duty of an expositor. To explore the true meaning of the passage ; to catch its spirit and essence ; to trace its connection with the context, so as to bring out the writer's train of thought ; to reproduce in just order, in distinct form, and with appropriate illustrations, the truths it contains ; to show the harmony of these with other parts of scripture ; and their proper place in the scheme of revealed truth, to press them in their worth and grandeur upon the minds of the hearers, and to apply them to the great purposes of the gospel ministry :—these were the high aims at which he reached in discharging the functions of an expositor of the Bible. And in these he succeeded beyond most other men. The breadth and scope of his intellect, the vast capacity of his memory, the experimental depth of his piety, the extent of his information, the vividness of his conceptions and feelings, the soundness of his theological views, and his enlarged familiarity with the human heart and the prevailing peculiarities of individual and social life,—combined to fit him, in an eminent degree, for such a kind of teaching as that just described. He possessed also the rare felicity of so imbuing his own mind with the spirit of what he was studying, that he could assimilate his discourse, both in form and substance, to the character of the passage he had to expound. Some preachers display only one prevailing phase of mind ; they are either always argumentative, or always reflective, or always hortatory, or always descriptive, whatever be the nature of the passage from which they speak. It was otherwise with Dr. Russell. His mind was many-sided, and was adept to catch its tone and hue from the ground on which it was for the time placed. If the passage to be discoursed from was argumentative, his discourse was chiefly characterised by reasoning ; if the passage was experimental, his remarks would be principally of a reflective and hortatory character ; if the passage was practical, the train of his thoughts would take a corresponding turn, and his discourse would be marked by plainness, wisdom, and business-

like sagacity ; if the passage was descriptive, he would give the reins to his imagination, and range over the expanse of historical or apocalyptic survey presented to his view ; and if the passage was figurative, he was not satisfied with a mere passing illustration of the figure, or with compressing from it the naked truth which it symbolised ; he delighted to follow out the figure to its utmost extent, and to dwell upon it in all its legitimate bearings,—like some enamoured florist, who, not content with summoning you to admire the aggregate charm of some favourite plant, spreads it out before you leaf by leaf, and discovers to you the beauty and richness of each separate streak and filament, and unfolds to you all its hidden loveliness, and teaches you to admire the wisdom and the power to which the whole gives concurrent testimony. By this happy versatility, he was enabled to secure that freshness and variety in his pulpit addresses, without which no preacher can long retain his hold upon the minds of an intelligent audience.

As in his writing so in his preaching, Dr. Russell was remarkable for the prominence he assigned to the evangelical element of that system of doctrines which he proclaimed. No discourse seemed to him complete, which did not lead the hearers to the Lamb of God atoning upon the cross for the sins of man. Accustomed himself to contemplate all the parts of revealed truth in their relation to the sacrificial work of Christ, he felt no difficulty in interweaving with all his expositions of Scripture the doctrine of the cross. On this he delighted to dwell ; as in this alone he sought to glory. The completeness and universal sufficiency of the Saviour's atonement,—the suitableness and the freeness of that redemption which is through Him—the duty and the ability of man instantly to obey the gospel, and avail himself of the mercy freely offered to him by God through Christ :—these were themes on which he never was weary of expatiating, and which he never failed in some form or other to place before his audience in every discourse. As every street in the capital leads more or less directly to the palace of the sovereign, so he held that every section of Scripture leads more or less directly to Christ ; and if on any occasion the passage which came in course did not suggest at first and immediately the crowning theme, his ingenuity found, ere long, some winding or crossing, by which he could strike easily and naturally into the great thoroughfare of evangelical truth ; like the church in the Song,* “ He

* Chap. iii. 2.

The *church over which he presided* mourns his loss. Raised, under the Divine blessing, by his persevering and efficient labours, from a small society, to one large in numbers, weighty in influence, and respectable in effort,—privileged for a long period of years to enjoy his invaluable instructions, and to be guided by his wise and scriptural rule,—receiving, to an extent not usually exemplified, the undivided and uninterrupted services of one whose wide-spread reputation must have exposed him to solicitations which, had he been so disposed, might have furnished him with abundant reason for frequently giving other churches the benefit of his labours,—and taught by every possible evidence to regard itself as the object of his rooted affection, anxiety, and interest,—with what feelings but those of deepest sorrow can its members contemplate a bereavement, the magnitude of which it is not easy to appreciate, and the loss occasioned by which to them even the most promising successor can never adequately repair?

The *denomination to which he belonged* mourns his loss. Of it he was one of the brightest ornaments, and the strongest pillars; and at a time when, humanly speaking, we could ill spare him, he has been taken from us. Our hands are weakened this day. We are “as when a standard-bearer fainteth.” “A burning and a shining light” in which, for many years, we have rejoiced, has been suddenly quenched. Another of our foremost men is gone. The Lord has of late seen meet to afflict us in this way with stroke upon stroke. His hand has been heavy upon our churches in both parts of the island. Within the last twelve months, an Ely, a Payne, a Hamilton, a Hill,* a Russell, have, in quick succession, been taken from us. Our loss is all but irreparable. “Help, Lord, for the godly men ceaseth; for the faithful fail from among the children of men. Give ear, O Shepherd of Israel; thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth. Before Ephraim, and Benjamin, and Manasseh, stir up thy strength, and come and save us.”

The *church of Christ at large* bewails his loss. She acknowledges that “a prince and a great man hath fallen in Israel this day.” An able expounder of her faith,—a fearless assertor of her rights,—a valiant defender of her testimony,—a successful preacher of her doc-

* The Rev. J. Hill, Pastor of the Congregational Church at Huntly, a devoted, able, and valued minister of Christ, died a few days before Dr. Russell.

trines,—one who prayed for her prosperity, and ever sought her peace, has been snatched from her by a sudden and a fatal stroke. In the presence of such a calamity, all considerations of a sectarian kind disappear; the common interests of the catholic body become paramount in every heart, and the throb of a sincere and cordial sympathy bespeaks throughout the Brotherhood the consciousness of a common bereavement.

This large and populous town mourns his loss. In it his best days were spent, and to the welfare of its inhabitants, his best energies were devoted. Not indifferent to his worth whilst living, they are not insensible to the greatness of the loss they have sustained in his death. In the public tokens of respect that were offered to his memory on the day of his burial,—in the multitudes of respectable citizens who, clad in the habiliments of mourning, followed him to the grave,—and in the thousands who poured forth to gaze in silent and respectful sorrow, as the procession, which accompanied his body to the tomb, passed along,—a testimony, more eloquent far than words, has been given of how much he was beloved and regretted by those among whom his life was spent.

Our mourning is indeed great, for great has been our loss. Dear and venerated friend,—able and devoted minister of Christ,—faithful and tender pastor,—wise instructor and counsellor, we sorrow for thee, yet not as those for whom no consolation is left. Thou art gone, but the memory of thy greatness and thy worth remains. Thy monument is amongst us in the enduring fruits of “thy works, and charity, and faith, and patience.” Thy name shall abide with us as a “household word.” Till we shall join thee in that land of light, and love, and joy, whither thou hast gone, we will cherish the recollection of thy labours, thy virtues, and thy worth. Till then, beloved, honoured, lamented Russell, farewell!

And now, my brethren, let us turn for a brief space from the departed, to ask, Of what use is this trying dispensation to be to us? Events like these are not sent without a wise and gracious purpose; and it is for us to endeavour to penetrate their meaning, and receive the lessons they are calculated to convey.

The members of the church which this dispensation has bereft of its

pastor, will at once see that it has a loud and impressive voice to them. Brethren, your privileges have been great! What has been your improvement of them? To you much has been given! What have you rendered?—what are you prepared to render in return? Oh! what a church should yours be!—so singularly benefitted!—so impressively bereft! Be worthy of your past advantages, and let it be seen for the future, that this visitation has not been sent upon you in vain. Call to mind your departed pastor's counsels, instructions, warnings, reproofs, and exhortations; let them exert upon you an influence all the more deep and commanding, that he who uttered them shall speak to you no more; and let it be manifest that the seed he so diligently sowed, for so many years, is yet germinating within your souls, and shall yet bring forth much fruit, to the glory of Him from whom all your by-gone privileges have come. The spirit of your departed pastor was one of sincerity, of love, of purity, of zeal: let that spirit prevail amongst you. Be zealous for God; be valiant for the truth; be solicitous for the welfare of the church; and be at peace among yourselves. Whilst you display no imprudent haste to supply the vacancy occasioned by this dispensation, let not the interests of the cause of Christ among you suffer by needless and fastidious delay. You cannot expect to find one who will all at once fill the place of your departed pastor in the public eye, nor can you find one, who, coming among you as a stranger, will ever be to you, who have grown up under his instructions, all that he was to you, or who, as he did, "will naturally care for your state." But if you go wisely and prayerfully to work in this matter, you will not, I trust, have to wait long for one who will, with fidelity, diligence, and ability, take the oversight of you in the Lord. Your departed pastor, on his death-bed, said he left you under the care of Christ. May He, the living Head of the church, the great Shepherd and Bishop of souls, have you in his gracious keeping, and lead you in the right and perfect way!

It may be that I address some who, though privileged from Sabbath to Sabbath to listen to the faithful and instructive ministry of the deceased, have hitherto continued unconverted, impenitent, and unrenewed. To such, alas! what shall I say? or with what words shall I hope to move those on whom the powerful and pointed appeals of so eminent a preacher have hitherto fallen without effect? I can but remind you, my friends, of the greatness of the privileges you have enjoyed,—of the awful responsibility which the enjoyment of such

privileges entails,—of the guilt you have already contracted by your neglect of them,—and of the still further guilt you shall yet contract, should you allow this solemn event, by which these privileges have been withdrawn from you, to pass away without awakening you from your criminal indifference, and leading you in penitence and petition to the footstool of Divine mercy. Oh that the voice which now cries to you from the sepulchre may have that power over you, which was denied to the living eloquence of your departed teacher! Oh that the recollection of his by-gone instructions, rising up within you, amid the hallowing solemnities of this day, may at length subdue your obduracy, and win you to that Saviour whom he ever urged you to accept! It is not yet too late. The door of mercy is still open for you. The blood of Christ can atone even for the sin of neglecting and despising it. Betake yourselves to that blood without delay:—who can tell whether the next summons to the judgment-seat may not be for some of you?

A few weeks ago Dr. Russell preached, in this place, a sermon on the anniversary of his instalment as pastor over this church,—the first sermon and the last of the kind he ever delivered. In the course of this, referring to the joy of bringing sinners to Christ, he spoke thus:—“It has been well said, by a friend of missions, ‘The souls which we may have been the means of saving, will, in the day of Christ, be as a crown of glory around us, and yet, along with ourselves, form part of that brighter crown which shall beam around the head of our glorified Redeemer; just as, in our solar system, the satellites revolve round their respective planets, and yet are with them borne in their mightier orbits around that brighter luminary which is the centre of the whole.’ How elevating the prospect of being honoured to emit the faintest ray from one of the brilliant clusters of gems which adorn that dazzling crown which shall for ever encircle the head of the Saviour! But there is an honour higher still,—to blaze forth the central gem of one of these brilliant clusters.” Such was the honour which this faithful minister craved; and such honour the great Head of the church has graciously vouchsafed to him in large measure. Shall it receive any accession now that he is gone? Shall he hear in heaven the tidings of the conversion of some whose consciences may this day tell them that they *ought* to be of the number of those who shall form that crown of joy which he shall receive in the day of the Lord? Resist not the conviction, I beseech you, if it rises in your minds. It is the last pleading with you of him whose voice you have been so long

accustomed to hear;—his pleading from the tomb. Shall it too be in vain?

In the discourse above referred to, Dr. Russell alluded touchingly to the changes which the lapse of time produces in the circle of friendship and christian fellowship, and I cannot more appropriately conclude these reflections than with a passage from this part of his sermon:—

“On looking back,” said he, “we miss the friends of our youth; they have dropt, one after another, in slow but sure succession. We can tell of the incidents of their lives, the features of their characters, the changes through which they passed, and the dates of their successive departures; till death has almost gone round the circle, and has left few remaining. Those who survive are waiting for the stroke that shall join them to their friends above. The Lord bless them and keep them, spare them a little longer, and when their work on earth is done, take them home, ‘as a shock of corn, fully ripe, is brought in in his season.’ ” *

* These passages are quoted from Dr. Russell’s manuscript, obligingly lent me by his son, the Rev. D. Russell. My text was selected without being aware that Dr. R. had expressed himself as above. The coincidence is perhaps remarkable.



LOYALTY AND RELIGION

THE

Safeguard of the Nation.

A SERMON,

PREACHED BEFORE THE MEMBERS OF A FRIENDLY SOCIETY,

ON TUESDAY, AUGUST 1, 1848.

BY THE REV. B. BANNING, M.A.,

VICAR OF WELLINGTON AND RECTOR OF EYTON, SALOP ;

DOMESTIC CHAPLAIN TO THE EARL OF MORLEY.

LONDON :

WILLIAM EDWARD PAINTER, 342, STRAND.



SERMON.

“ And Saul also went home to Gibeah : and there went with him a band of men, whose hearts God had touched.”—1 SAMUEL x. 26.

WE read, in the eighth chapter of the first book of Samuel, that, as the prophet and judge became stricken in years, he devolved a portion of his authority upon his sons, who, like the sons of Eli, were far from walking in the same path of rigid integrity which had been pursued by their father. The consequence was, the Israelites became dissatisfied with the form of government then existing ; and being alarmed, at the same time, by a threatened invasion of the

Ammonites, they came to Samuel, and required that he would give them a king.

The Israelites were not like other nations—left to themselves in their political arrangements, or moulded by external circumstances: their government was, from first to last, a theocracy, Jehovah Himself being their temporal Prince, as He was their great Lawgiver. At this period, however, in sacred history, a memorable change took place in the form of the Hebrew polity.

The Almighty having directed Samuel to accede to the wishes of the people, his attention was turned to the selection of a proper person to fill the throne. It will be unnecessary for me to remind you of all the various circumstances which were providentially appointed to lead to the happy establishment of Saul in the kingdom of Israel, as it is my intention, on the present occasion, to confine your attention to two points of especial importance which are particularly brought before us in his history.

In the first place, it appears to me to be deserving of most serious consideration, especially in the changeful and turbulent times in which we live, that God Himself appointed the first King of the Israelites : and, therefore, he reigned in virtue of authority, not human, but divine : and in the second place, it may be instructive, as well as interesting, to advert to the beautiful incident related in the text—"There went with him a band of men, whose hearts God had touched"—as illustrative of that happy union of loyalty and devotion which is the best and surest safeguard of a nation's welfare and stability.

I would then, in the first place, direct your attention to the important circumstance that, in the selection of the first King of Israel, no right of choice was left to the people. As they were, in a peculiar sense, God's chosen nation, and the king, when appointed, would fill no higher rank than that of vicerent of the Most High,

the Almighty vindicated His right to nominate His own representative; and, by a series of remarkable interferences, caused the lot to determine in favour of Saul, the son of Kish, of the tribe of Benjamin. "And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted and said, God save the king." The divinely appointed monarch then sought retirement from the acclamations of the multitude; and, accompanied by a train of followers who acknowledged the hand of God in his election to the regal office, he looked for strength to the heavenly sanctions with which his reign had been commenced; and when the sons of Belial said, "How shall this man save us?" and "despised him," he replied not, nor regarded them: but, in the spirit of "One who came after" him, but was "preferred before him"—"of another King, one Jesus"—he received with

mute indifference the expression of their irreligious disdain, and "he held his peace."

At a time when contrary sentiments are openly or covertly maintained and disseminated, both at home and abroad, it is a source of consolation and of confidence to those who are disposed to "obey those that have the rule over them," to know that their principles are in entire accordance with the spirit of our holy religion. The truth of them has been illustrated and confirmed by the experience of all mankind, as far as it has been faithfully recorded for our instruction and warning in the annals of past ages. That the people are the source of all power, is, beyond all doubt, not the doctrine of the Scriptures. "Let every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power resisteth the ordinance of God," is the inspired exhortation of an apostle, addressed

to the Roman converts near the close of the reign of the feeble Claudius, or in the time of the profligate and cruel Nero. On *his* authority we hesitate not to affirm that government is instituted by God—that submission to it is a duty to God—and that resistance, except it be in clear matters of conscience, is resistance to God Himself. Government in general, we repeat, is the ordinance of God, though the particular form may be the ordinance of man : one form of government may not be equally adapted to every climate, age, and people ; or to every different condition of the same people. But each form may be lawful—each have even the sanction of divine authority, being established for the terror of evil doers and for the praise of them that do well. It is the duty, then, of every man to be peaceable and contented under whatever form of government it may be his lot to live, for absolute perfection in anything human is not to be expected,

and amendments are therefore always to be considered possible. But if one may resist on the plea of improvement and reform, another will lay claim to the same indulgence, until every man may exalt himself into a judge and a reformer ; and, amidst the discordance of opinions, what is to set a limit to the general confusion which must necessarily arise ? Every government established for the welfare of mankind must, indeed, possess a self-regulating principle. The sovereign power, in this country, contains a check against the abuse of it in ministerial responsibility, and is admirably balanced by the various parts of our excellent Constitution ; and whatever abuses may exist, or whatever amendments may be desirable, there are provided legal channels through which the complaints of the aggrieved or the suggestions of the patriot may be submitted to the proper quarter for due consideration.

The Constitution of these realms will be

found to display so happy a combination of the three simple forms of government—those of one, of a few, and of many—as to provide as securely as human wisdom can do so, against the two extremes of despotic power and popular licentiousness. No single will—no will of a single class—can bind, by its irresponsible and independent authority, the rest of the political body. The parts of the system are mutually restraining, as well as aiding and supporting. The various orders which compose the community have each a voice in the control of the affairs of the empire; and, without their common consent, no proposed enactment can have the force and effect of law. The different views and interests of the several orders serve to excite a salutary jealousy of each other, which tends to preserve a just balance of moderation in the exercise of their respective privileges. The executive power, of which the Sovereign is the fountain-head, is subject to

those checks and limits, which do not so much obstruct its course as direct it into the proper channels, and keep it from overflowing its just boundaries. The aristocratic power occupies a no less dignified than important position between the crown and the people, preventing the unhappy consequences of unseemly collisions between them, and preserving to both the integrity of their constitutional rights. And the great body of the people, for whose welfare as government was instituted of God, so should it ever be faithfully and diligently administered, have no just cause to complain that they have been curtailed of their due share of influence in the work of legislation. It has been enacted wisely—how wisely, even for themselves, passing events may serve to show—that not the mere numbers, but the property, of the people should be represented in the national councils; and as the feelings and opinions of the community at large may change amid

the ever-varying phases of surrounding circumstances, provision has been made for the renewed expression of their wishes in the guaranteed right of petition and in the frequency of a new election. So much reason have we to be thankful that, in our case, the great duty of obedience to the powers that be can be fulfilled with the deepest feelings of gratitude and praise for the many civil blessings we are permitted to enjoy ; for even though the rule under which it were our lot to live were oppressive and unjust, we should still be under the strictest obligation to abstain from all sedition and rebellious proceedings, if we would desire to direct our conduct by the light of holy Scripture : not that we would maintain the doctrine of "passive obedience and non-resistance" in the unqualified sense with which our enemies would affect to charge us ; but obedience only in subordination to the laws of God, and passive resistance where those laws

would be violated by obedience. This principle we believe to be in perfect agreement with the mind of the sacred writers, some of whom have not failed to condemn in the strongest terms opinions and practices of a contrary tendency. "The Lord knoweth (saith the apostle Peter) how to reserve the unjust unto the day of judgment to be punished : but chiefly them that walk in the flesh, in the lust of uncleanness, and despise government : presumptuous are they, self-willed ; they are not afraid to speak evil of dignities. These speak evil of the things that they understand not, and shall utterly perish in their own corruption. Spots they are, and blemishes, sporting themselves with their own deceivings : beguiling unstable souls : an heart they have, exercised with covetous practices : cursed children ; these are wells without water : clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever. For they speak great swelling words

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of vanity : while they promise them liberty, they themselves are the slaves of corruption." Hear also the words of St. Jude :— " Likewise also these filthy dreamers defile the flesh, despise dominion, speak evil of dignities. These speak evil of those things which they know not. Wo unto them ! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Cora. These are spots in your feasts of charity ; clouds they are without water, carried about of winds : trees whose fruit withereth, without fruit, twice dead, plucked up by the roots : raging waves of the sea, foaming out their own shame : wandering stars, to whom is reserved the blackness of darkness for ever."

But it must be obvious to every considerate mind that, although it has pleased God to sanction for His creatures the divine institution of government, yet it may come to pass that the best ordered system of

rule and governance will be ineffectual and insecure, unless there exists in the minds of the governed that conscientious regard for the ordinance of God which will lead them to act in such a manner as is most consistent with the important relation in which they stand to the King of kings and Lord of lords, as well as to His earthly representative, invested with supreme authority according to His holy will. It is only the religiously disposed who can be expected to acknowledge the sacred obligation of submission to the powers that be. In truth, religion is the only sure basis of all good government, regarded in its practical bearing upon the welfare of those who are the subjects of it; and hence it is that I would call upon you, in the next place, to regard it as an important and interesting circumstance that, when Saul went home to Gibeah, "there went with him a band of men, whose hearts God had touched.

The duties of man arise from his several relations ; and his first and chief relation is to his Creator, whose will is his first law, and towards whom an unreserved obedience and an unlimited affection constitute the first and great commandment. That civil government cannot subsist without regard to the will of God—or, in other words, without the sanctions of religion—is manifest from the universal experience and practice of mankind. In the administration of justice the solemnity of an oath secures, as far as any means can secure it, the credibility of evidence, by the awfulness of such an appeal to the all-seeing and omnipotent God ; and it is almost needless to insist upon the feebleness and inadequacy of human laws alone to control the unruly wills and affections of sinful men. If it were not for the restraining hand of Providence and the counteracting influences of religion, the elements of ruin which exist in every

community would bring to pass its speedy destruction. Even where true religion does exist, yet, if its influence be only partial, the state of society must suffer in consequence, and be proportionally exposed to evil, distress, and ruin. It is impossible to contemplate the wonderful and instructive history of the Jewish nation without being deeply impressed with the conviction, that the measure of their prosperity or adversity was accurately adjusted by an unerring hand, in accordance with the flourishing or declining state of their religious principles. We can, indeed, have no difficulty in concluding that, in their case, the saying has been fearfully verified, that "righteousness exalteth a nation, but sin is the disgrace," and, we may add, the destruction, "of any people." And when we trace the course of history by the ruins of ancient cities, once the glory of the earth, we mourn over the fate of a

Babylon, a Tyre, or a Nineveh ; and are taught the saddening truth that the mightiest and the widest empires, wanting true religion—the only conservative influence of nations—rise but to fall, and sink into oblivion. And the records of more modern history still give the same solemn warning to the nations of the earth. Scarce half a century has elapsed since the ungodly, in a neighbouring country, were permitted to fill up the measure of their iniquities ; and, having destroyed the king who ruled over them, they proceeded to deny the God who made them. They raised for a while, in no bloodless triumph, the godless arch of infidelity over the tomb of their loyalty and religion ; and turn your eyes, my brethren, to the present condition of that same infatuated people ! The awful lessons of former revolutions seem to have been well nigh lost upon them ; and they have not scrupled to re-enact the like scenes of carnage and insur-

rection. They who reason only according to the wisdom of this world will be inclined to ascribe to other causes the existence of such an unhappy state of things; but the faithful reader of those Scriptures, which were written for our learning, will be prepared to attribute, without misgiving, the disaffection and disorganisation of society that so generally prevail amongst our continental neighbours to the long continued neglect or profanation of the sacred ordinances of pure and undefiled religion. If the people have been habitually left to themselves or misguided in the way in which they have walked—if they have been without Christ—without Bibles—without Sabbaths—in fine, without God in the world—we need not be surprised at the lamentable consequences which have ensued. The prospect is, indeed, dark for France: we leave in all its terrible obscurity the course of passing events: be it ours, rather, with such

examples, to be wise in time—be it ours to shun the crimes into which she has fallen, and to fail not in our prayers that the Disposer of All will be pleased to control the unruly wills and affections of sinful men; and, bringing good even out of this evil, to pour into the hearts of the better portion of that nation wisdom to repent of their past errors, and to re-establish order on that basis upon which alone it can be permanently settled—the sure foundation of the fear of God and the keeping of His commandments.

For who are they that unite and band themselves together to trouble the peace of kingdoms? Are they the wise and the good? Are they the men whose hearts are touched with a sense of piety and religion, who in any nation fear God and work righteousness? Or are they not even as the sons of Belial, the vain and the unprincipled—men of desperate fortunes and reckless of character, who

would be shunned even by their deluded victims if their sins were not cloaked by the prejudices of party spirit? The true followers of the Redeemer are everywhere the friends of order: it is their desire, if it be possible, to live peaceably with all men, and to maintain a close alliance and attachment to the ruling powers—even as when Saul went down to Gibeah, “there went with him a band of men, whose hearts God had touched.” So far, indeed, have true Christian men been from lending any encouragement to the exhibition of a murmuring or seditious spirit, that even when they have been exposed to the most unjust and cruel treatment, they have chosen rather to hold their peace and suffer affliction than to betray any disposition to disobey the laws of the land. The example of their Redeemer has been ever before them, who submitted without a murmur, and was led as a lamb to the slaughter; and we may appeal to the

whole history of the apostles, and the martyrs, and confessors of all ages. It was only in matters where the higher claims of conscience forbade them to comply, that they ever demurred to the exercise of the civil authority; and, even in such cases, they did not proceed to the extent of actual resistance, but manifested the power of their holy faith by calmly resolving to endure the consequences, being "faithful unto death." It is not in accordance with the true spirit of Christianity, or in imitation of her genuine disciples, when organised bands are formed to oppose the authority of the magistrate, and the infuriated populace is excited to destroy the property or the lives of others, in order to gain some selfish end, or to effect some political change. You will all be aware, from the ordinary sources of public information, how much the practice has of late increased, both in this kingdom and abroad, of instituting certain clubs or

associations of disaffected people, whose object it seems to be to bring about a revolution by any means, not excluding, if necessary to obtain their purpose, even attempts of force and attack of arms upon the established institutions of the country. Need I remind you how opposed are such illegal demonstrations to the peaceful precepts of the Gospel? Religion would prevent tumult and insubordination by suppressing the spirit of disobedience at its source—the sinful hearts of men. But whatever may be the cause—wherever the responsibility attaching to such a melancholy state of things may rest—it is unfortunately the fact, that we have suffered multitudes of our fellow beings to grow up amongst us with little or no sense of their Christian obligations. Over them the purest religion has no influence: the best form of government—the glory of modern policy—the envy of the world, for want of an intelligent apprehension of its many

excellencies and its few defects, finds no favour in their eyes. The unhappy victims of ignorance and irreligion, they fall a ready prey to the seductive harangues of those whose trade it is to encourage disorder and sedition—to bring contempt upon all rule and all authority by maligning the government of the country, despising dominion, and speaking evil of dignities—to excite disaffection and promote actual rebellion by setting forth in artful and delusive representations the most visionary and impracticable schemes for the pretended improvement of the social condition of the people. It is true that the power of the magistrate, who “beareth not the sword in vain,” may be able in the critical moment of danger to vindicate the supremacy of the laws; but no man can have been a calm and impartial observer of passing events without coming to the conclusion that human nature, without the influence of religion, is incapable of self-

government and impatient of all restraint ; and that any nation which does not respect the laws of God, as well as man, rests only on a foundation of sand, and is destined to fall at last before the storms and overflowings of popular fury. As Englishmen we may rejoice in the wise and pious policy of our forefathers, by which Christianity was made "part and parcel of the law of the land." They recognised the principle that true religion is the only safeguard of national prosperity. At that august ceremonial, when the crown is placed on the head of the Sovereign, the Book of God is carried in procession, impressively suggesting to the assembled people that "the law and the testimony" are the light of the Constitution—at once the standard of their rights and the measure of their responsibilities. The deliberations of our Senate are sanctified by the offering of the daily prayer, "that all things may be so ordered and settled by

their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations." The assizes of the land are commenced with the solemnities of religious worship and the preaching of God's word ; and the proceedings of our courts of justice are conducted under the sacred sanction of an oath. The observance of the Sabbath, the great means throughout all ages of upholding and diffusing religion amongst men, is encouraged and the profanation of it discountenanced by the laws of the land, as well as by the practice of a great majority of the people. Under such a system we have flourished and become great : and may the day be far distant when a change shall come over the spirit of them that rule over us—may some merciful interposition from on high avert a successful issue from every treasonable design, that the unnumbered blessings which have been

hitherto vouchsafed to this favoured country may be transmitted in all their fulness to the latest posterity !

It has been said that “ union is strength.” The truth of this saying has, indeed, long been verified by the pleasing results which have been the fruits of the united exertions of the wise and the good ; but, unfortunately, the force of the maxim has not been lost upon the evil and ill-disposed. In no part of the world, perhaps, is the system of association for a common object so variously and extensively carried out as it is in this country. In advancing the rapid progress of enterprise and commerce, of literature and art—in promoting the cause of religion and benevolence towards the souls and bodies of our fellow creatures, and in making provision for the future to meet the uncertain risks of property and life itself—we see everywhere around us the beneficial effects which arise from the united resources of many individuals. I see before me this day a living

exemplification of the value of associated action, in the presence of "a band of men" in whose proceedings, I am assured, the spirit of loyalty and respect for public order is wisely combined with the exercise of a comprehensive charity, and a deep reverence for the sacred institutions of your country. At a time when wicked men combine to distract the peaceful operations of society, it is more especially gratifying to behold a Christian Brotherhood assembled in the courts of the Lord to praise and magnify His holy name for all the blessings of this life, for the means of grace, and for the hope of glory. Under the auspicious influences of that blessed Gospel which came down from heaven to bring "glory to God, in the highest, and on earth peace, and good will to men," may your Society be seen to flourish, in its collective capacity, as the almoner of many contributions to the relief of the sick and the afflicted; and may its individual members find a bless-

ing to themselves in seeking, as far as in them lies, to carry out the great principles of your institution in all the transactions of life, endeavouring to keep the unity of the spirit in the bond of peace. "Be not weary in well-doing. Adorn the doctrine of God your Saviour in all things. Whatever you do, do all to the glory of God. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king."

Finally, my brethren, be of one mind, and, above all things, have fervent charity among yourselves. These are times when every man has a duty to discharge in giving effect to the holy and constraining

motives of Christian love, one towards another, by promoting by every means in his power the temporal and eternal welfare of his fellow creatures. Every man can do something for the benefit of others: and, "as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." We are all members one of another: the rich and the poor meet together on the common ground of mutual wants and benefits: all have an interest in the maintenance of industry and order, and none more so than the poorer classes of society. They are always in the end the greatest sufferers in times of trouble and distress. Nations, like volcanoes, contain within themselves the elements of ruin: nothing but the hand of God can control the latent fires ever ready to burst forth in overwhelming torrents of destructive violence. No wealth or power—no human foresight or policy no force of

mighty armies or array of matchless fleets, can avail to perpetuate the welfare of a nation. The blessing from on high can alone ensure prosperity. That heavenly blessing has never yet, in ages past, been withheld from the people of these realms. To the same protecting arm of God we look for safety now. "The Lord of Hosts is with us; the God of Jacob is our refuge." The nation's heart, we trust, still beats true to the sacred principles which give vitality and strength to all her institutions. When disaffected bands seek to do her harm, they shall be seen to be few and powerless before the mighty host of the wise, the holy, and the brave. And even the spirit of discontent itself shall vanish from her shores, when the light of truth and piety shall penetrate the dense masses of her people that are sitting in darkness and in the shadow of death. Oh, may success, at no distant day, crown the

efforts of her patriots, amongst whom we rejoice to number some of the most illustrious and noble of her sons, to teach the ignorant and reclaim the vicious ; that they may both know the things which belong to their everlasting peace, which are now hidden from their eyes ; and also be instructed to understand the advantages held out to all, from the highest to the lowest, by the constitutional form of government under which it is their privilege to live. Thus may knowledge and devotion be long united to support the altar and the throne ; and the institutions of this favoured country continue to be the model of rising empires and the admiration of mankind, till the destinies of nations shall expire with the cycles of accomplished prophecy ; and Time, like the champion of Gaza, shall pull down the pillars of Nature, and entomb himself in the ruins of the universe.

A . S E R M O N,

PREACHED

ON TUESDAY THE 28TH OF NOVEMBER, 1848,

IN THE

CATHEDRAL CHURCH OF WINCHESTER,

ON BEHALF OF

THE SOCIETIES

FOR THE

PROMOTION OF CHRISTIAN KNOWLEDGE,

AND FOR THE

PROPAGATION OF THE GOSPEL IN FOREIGN PARTS,

AND

PUBLISHED AT THE REQUEST OF A MEETING,

Held on the same day at St. John's Rooms.

BY THE REV. R. S. BARTER, B.C.L.

WARDEN OF WINCHESTER COLLEGE.

WINCHESTER :

JACOB AND JOHNSON, HIGH-STREET.

RIVINGTONS, LONDON.



S E R M O N.

1st TIMOTHY, iii. 14, 15, 16.

These things write I unto thee, hoping to come unto thee shortly.

But if I tarry long, that thou mightest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth. And without controversy, great is the mystery of godliness. God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

VERY glorious things are spoken of the Church of God in the holy Scriptures. Christ is her head ; she is His body—His bride ; He loves her, cherishes her, gave Himself for her ; the gates of hell shall not prevail against her. She is the ark of salvation, into which are brought daily such as shall be saved. Her's are the living word of God, the laver of regeneration, the bread which came down from heaven, the cup of blessing, the perpetual presence of her Lord. Her first and highest duty is to keep the faith whole and undefiled ; her distinctive character to be the pillar and ground of the truth. Herself “ built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone,” she must support and lift up on high the superstructure of their divine doctrine, as a city set upon a hill, as a light placed in a candlestick, which all mankind may behold, and become wise unto salvation.

The Epistles of St. Paul to Timothy have an almost exclusive reference to the discharge of this trust. "These things have I written unto thee;" with care have I laid down for thee the framework of the Christian ministry, and the qualifications of such as shall be chosen into its various ranks; their authority, their subordination, their need of faith and of a good conscience, pure doctrine and holy lives; so joined together by God that he who puts away one, will too surely make shipwreck concerning the other. I have charged thee, as overseer of the flock of Christ, with earnest and affectionate entreaty, to behave thyself in all these particulars unblameably in the house of God, because it is the Church of the living God, to whose keeping the great mystery of godliness is committed. The knowledge of that mystery is life eternal; it is to "know the only true God, and Jesus Christ whom He hath sent."

Such I believe to be the spirit of St. Paul's exhortation to his beloved son in the faith; and I have thought that, together with the short creed which follows, it suggests many reflections suitable to our present purpose; shewing the twofold office of the Church, as the keeper and the herald of divine truth—offices shadowed forth by the metaphorical terms in which she is described, the pillar and the ground—the one elevated and conspicuous; the other permanent, stedfast, and secure.

And here I would take occasion, from the bare recital of the text, to deprecate all unfavourable construction of that godly jealousy, which would guard and watch over the truth. In the exercise of her commission, whether it be to educate her children, to send the blessed Gospel to the colonies, or to convert the heathen, the Church cannot make any compromise with her enemies; she cannot abate her divine order and discipline, still less can she consent to throw a veil over her distinctive doc-

trines, though by such a concession she might conciliate the powers of this world, and secure the favour and co-operation of every sect and denomination of Christians. She must in meekness and charity proclaim aloud each portion of her message, although many may be offended, and walk no more with her. Her Lord has given her the example. He was not yea and nay ; but in Him was yea. All His words were measured and weighed by undeviating wisdom and truth, so that not one of them ever fell to the ground. In His promises there was neither deceit nor disappointment. All who followed Him knew the terms of their discipleship, and if at any time they erred in their expectation of a temporal kingdom or triumph, it was by such a misconstruction of His words as we are astonished at, and cannot account for. Nay, whatsoever had been predicted of Him by the Holy Ghost ; whatsoever the word of prophecy had spoken for four thousand years respecting the most minute particulars of His life and sufferings, must be accomplished to the letter, before He would lay down His life. He could not die until it was finished.

It has ever been the distinguishing feature of the true Church of Christ to copy her Divine Master in this simplicity and godly sincerity ; to take care that her yea be yea, and her nay nay : to add nothing to the absolute truth of God, nor diminish ought from it : to hold out no false unreal object, either to men's hopes or fears : to renounce all indirect acts, although their pretence may be to win souls to Christ—to see that her means be as pure and holy as her end.

But in proportion as men deviate from the Catholic faith, whether it be that the same obliquity of spiritual sight which causes them to err in doctrine, extends itself also to matters of practice ; or whether this moral blindness be judicial, a meet return for their corruption

or rejection of God's truth ; certain it is, that in the same proportion they lose that high sense of rectitude, that keen perception and instinctive disgust of all duplicity and fraud, which mark the faithful servant and disciple of Christ : they become zealots for a party, rather than soldiers of God's Church ; and their spirit is often as unscrupulous in matters of religion as that of other partizans in affairs of state. And this sacrifice of good faith and probity is proverbially common to both extremes of error, Roman Catholic and Puritan—each pressing into what they would fain believe to be God's service, the tortuous and crooked policy which is most opposed to His essential truth. The apparent good which such a course may achieve, and sometimes on a gigantic scale, soon perishes, and leaves the kingdom of Satan stronger than before ; the evil only is permanent.

It is not therefore from the bigotry or narrow-mindedness with which she is charged, but from an awful sense of the trust reposed in her by God, and of the character and example of her Lord, that the Church makes a conscience of many points, which to the worldly eye are indifferent, and would cast out from her the first seeds and beginnings of yet undeveloped evil. I would illustrate this by reference to St. Paul's short but pregnant summary of the hidden wisdom, the mystery of godliness, which is thus committed to her care. Its first article, "God manifest in the flesh ;" the true article of a standing or a falling church, as it is received in its full signification and consequences, or denied ; would any flattering hope or promise of unity, any pretence of charity, any probable extension of the Redeemer's kingdom, would any desertion of friends, or persecution of enemies prevail on us to sacrifice one of the most distant outworks of that sacred truth ? It will prevail and triumph independently of the help of man ;

but for the sake of her children, the Church has fortified it with as many defences as the evil one has avenues of attack ; and these it would be treason to betray. Hence the Athanasian Creed ; a beacon light for unstable souls, who might be beguiled, and make shipwreck of their faith, but for its solemn warning and instruction. The Church in this respect has the same office as the Holy Spirit Himself. "He," the incarnate God, "was justified in the Spirit ;" the mission of that Divine Being was to bear witness to His person, and to fulfil His work, and this by powers ordinary and extraordinary ; by visible signs and miracles, and by His secret influence, mighty, yet unseen, like the wind, moving on the waters of Baptism, wielding the two-edged sword of the word, uniting the faithful to Christ in the holy eucharist, and working effectually in the believer's heart. "He was seen of Angels ; preached unto the Gentiles ; believed on in the world ;"—all these propositions, even the first of them, which at first sight appears to contain no such meaning, declare the office of the Church in proclaiming the gospel to mankind, for although Angels glorified the Redeemer's birth, strengthened Him in His temptation and His agony, witnessed His resurrection and ascension ; yet not without the Church was the full revelation made to those exalted beings of the manifold wisdom of God in Christ. "Unto me," writes St. Paul to the Ephesians, "who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God." The Church, of which St. Paul was an apostle, Timothy a bishop ; in which there were presbyters and deacons, consecrated by the laying on of apostolic hands ; called, chosen, sent. By this

Church was "the mystery which from the beginning of the world had been hid in God," first made known in heaven and in earth, "that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel." And by the same Church, even now is that dispensation of mercy carried out and continued; through her alone is Christ preached effectually to the Gentiles; through her is He believed on in the world—believed: but in a spirit and measure how limited by the corruption of the times, and the sure and mournful words of our Lord's own prophecy! Still, if in any quarter of the globe the fields appear white unto the harvest, if there be a promise of large accessions to the people of God, it is where the Church has gone forth in her strength, in her visible form and feature, with her holy bishops, her apostolical ministry, her living sacraments, her pure and undefiled word and doctrine of God.

But it may be asked, "Have they not heard?" "Yes verily; their sound went into all the earth, and their words unto the ends of the world." "When" then "the Son of Man cometh, shall He" not "find faith on earth?" Whatever be the answer to this question, our duty, my brethren, is plain. Whether God, as to the Jews of old, "so even now be stretching out His hands all the day long to a disobedient and gainsaying people," or brighter prospects cheer our efforts, we must go forth in the spirit of love and obedience, knowing the divine nature of that work in which we are permitted to co-operate, and seeking the explicit guidance and direction of God in every step of our progress. Not only must the increase be expected at His hands; the planting also and the watering must be in strict accordance with the rule established for those purposes by the divine will made known to us in the scriptures. The Church of Christ still exists in this country, blessed with her Sa-

viour's presence, the same imperishable body now as ever; and we who have our faith, hope, and comfort grounded on no other assurance, must regard her as the instrument at once, and the object of all our endeavours for promoting the knowledge of Christ, and extending his kingdom; in all things acting in obedience to her authority, desirous of drawing all men by the cords of love within her pale.

And is there nothing in these eventful times, when earthly kingdoms are crumbling to their foundations, which should turn our thoughts and devotion more strongly to that heavenly kingdom, the kingdom of God and of Christ, which shall never be moved, and which imparts something of its own permanence and stability to whatever nation or people shall be loyal to its interests? Surely the circumstances under which we are now living from day to day, press upon a reflecting mind with a weight, to which the oldest amongst us can remember nothing parallel. Whether we lie down or rise up, in the business of life, or in the solitude of our secret chamber, the thought lies heavy on our souls, that days of darkness and sorrow are at hand; that a storm is gathering over our Church and country, which, although suspended hitherto by the merciful interposition of God only, must yet burst, sooner or later, and subject us to the severest trials. The sense of safety and security with which we have been accustomed to form schemes for future years, has given place to doubt and apprehension of what each day may bring forth. The father trembles for his children; what may be the nature of that society in which their lot shall be cast; with what privations, what violence, what spiritual destitution, what new and dreadful forms of temptation they may be doomed to struggle. I cannot be so faithless and ungrateful as to forget the signal mercies and deli-

verances of the three last perilous years ; that we meet together to-day, hurt by no persecutions, to consult and pray for the welfare of Christ's Church ; what an instance is this common and little regarded privilege of God's especial favour and protection ! To how many parts of what once was Christendom may we look in vain for such a spectacle of sacred order and peace ? Still, a note of fear must mingle with the voice of praise ; we have had many severe but salutary lessons, which have scattered the vain delusions of prosperity. One humble but useful root was smitten, and they were gone. The unutterable woes and pangs of famine desolated our sister island ; and at home our manufacturers were idle—our looms were still. Our boasted wealth—so reproductive, so inexhaustible—ran quickly to the lees ; our merchant princes, the pride and glory of the earth, one by one sunk in poverty and dishonour ; whilst surrounding nations looked on her whom they envied, and were only withheld by their own troubles from profiting by her hour of weakness. But of God, justly incensed by our sins, did we ask for succour, and He heard us, and has granted us this mercy in the midst of judgment—this breathing time—this space for repentance—this moment of comparative peace and rest, in which we may examine the meaning of God's inflictions, see what they might have been, what they may even now be, and how far our sins may have contributed to His provocation, or our penitence to His forgiveness. Who can look with indifference on that eastern plague, which even now is smouldering as it were through the torpid months of winter in this sinful country ? Will he awake in the spring, and pursue his mission of vengeance ? and may not provinces suffer now, which escaped his former visitation ? We of this city and district had health in our dwellings, whilst in

others there was scarcely a house where there was not one dead. But shall we be so exempt again ? Are the habitations of our hearts so washed by the blood of Christ, so marked with his sign, so tenanted by his Spirit, as that we may hope to survive, and celebrate here on earth, with praise and thanksgiving, a double passover—our temporal deliverance, and our eternal redemption ? “ He that shall endure unto the end, the same shall be saved.” He who shall keep the faith of Christ inviolate, and resist the contagion of an evil world, whether he live or die, shall find security and peace. But we may fear that the warning of that first judgment has been generally disregarded ; that the second will find this nation unconverted, unreclaimed ; there is the same heaving of discontent and rebellion now as then ; the same hatred and opposition to the true faith and Church, although they are less embodied in a systematic scheme of attack than at the time of which I speak ; the same forgetfulness of God’s presence and goodness ; the same lukewarmness in His cause ; the same general carelessness for the sending abroad of His truth and His word ; and for the salvation of His people.

If such be the state of our own country, alone upright amid the ruin of thrones, and principalities, and powers, whither shall we look for hope ? “ Woe unto the world, because of iniquity.” Heaven appears the alone scene of triumph, and this present life a period of sorrow, and temptation, and persecution. But it shall be well with the righteous, that we know ; the gates of hell shall not prevail against the Church ; the hosts of the redeemed shall be glorious and innumerable—“ten thousand times ten thousand, and thousands of thousands.” Let faith anchor on this certainty, and await with calm determination the stormy and, it may be,

adverse conflicts which she must endure on earth. "The sea and the waves roaring;" evil men and evil spirits becoming every day more powerful in their malice, because "the time is short," and "our redemption draweth nigh." The words of our Lord Himself lead uniformly to this conclusion, rather than to the brighter and more popular view of the earlier prophecies. His are plain expressions, which it is impossible to misinterpret, and they serve to elucidate all the rest. When faith and love shall be on the wane, when sin shall become more exceeding sinful than ever, and at the same time the Gospel shall be preached in all the world, then shall the end be.

When we turn from the sacred page to the actual state of the world, who can resist the conviction that we are at this moment living in those awful times of which our Lord spake? I do not mean to affirm that the end of all things is near, as men count distance; but that last striking point of coincidence in our Saviour's prophecy (St. Matt. 24), and in the present era, may assure us that we are in the last days, in that current of principles and motives and events, which shall flow on unto the end, without any material, or at least universal change in the spiritual fortunes of mankind. "This gospel of the kingdom shall be preached in all the world for a witness to all nations;" and it is preached, "Their sound is gone out into all lands, and their words unto the ends of the world." This wonderful message goes forth in its purity, and is heard with more or less distinctness in every quarter of the globe; but it goes forth not so much to convert the world, as to condemn it—to witness against the coldness of those who send, and the unthankfulness of those who receive it. Look around on what ought to be Christendom, divided for the most part between two dark extremes of Popish superstition and corruption,

and a cold and God-despising infidelity; in one instance, in Switzerland, they have met in conflict, and the worst of the two has been triumphant; the antagonist forces have since evinced a disposition to unite, and may proceed to the extermination of whatever remains of truth and loyalty on the earth. The man of sin may be revealed in all his hateful proportions. An anti-Christ may arise, denying the Father and the Son, far more terrible than even that corrupted form of Christianity, which so many contemplate with an almost exclusive fear. The kingdoms of the earth are already shaken by his approach. Listen to the voice of nations, of peoples, of languages, deifying man, the popular will, the sublimity of human nature, even whilst exhibited in the most revolting features of selfishness, and rapine, and almost raving madness—deposing Almighty God from His throne. In private life, new forms and intensities of crime are every day presenting themselves. None can turn their eyes from this spectacle, although the ungodly eagerness and excitement with which such accounts are read, may escape their notice; and this in the nineteenth century since the Son of God descended upon earth to redeem and renew mankind. Has then the blessed Gospel been tried and found wanting? This is no unnatural thought, nor will it be without the aid of a false philosophy to promote and encourage it. But no—not one jot or tittle shall pass of all that God intended by the Gospel. Jesus “Christ gave himself for us, that he might purify unto himself a peculiar people, zealous of good works.” That sacred number has been ever since our Lord’s Advent, and will be to the end of time, in the process of being accomplished. They are taken, sometimes out of great tribulation, sometimes from peaceful and happy homes, as God shall have ordered their trial, and added daily to

the Church unseen. That nation, those institutions, that epoch in the world's history, shall at the last day be accounted to have been most glorious, which shall have sent the largest number of Saints to that innumerable army ; and when we hear the high vaunting claims of superior light and science and civilization, which are set up for these later times, let us ever weigh them in this balance, ascertaining by no other measure the true temper and tendency of all that we see around us, directing to no other end our whole heart and soul and strength.

The Church, the whole body of the faithful, however strange such an assertion may appear to human wisdom, is, by divine appointment, the spring that moves the world. God Himself, and under Him, all subordinate agents, whether Spirits, or men, or the elements, the famine, the pestilence, the empires of the earth, are engaged in the same work. It was so with the ancient people of God. They were insulated by their civil institutions, by their prejudices, by the contempt in which they were held by other nations ; their law was a barrier between them and their neighbours, with whom they had little communication or influence. Still this despised people constituted at that period the Church of God on earth, and His oracles had from time to time scattered many intimations of their future fortunes ; in them therefore we find a key to all that happened around them ; Egypt, Assyria, Persia, rose and fell by turns, but their moving principle was in Judea. And even now, all that so shakes and astonishes the earth is but for the accomplishing of the number of God's elect, and for the hastening of His kingdom. He is sifting nations and churches, to see who are faithful, who will employ the ability with which He has blessed them, to the spreading abroad of His word, and the salvation of

His people. This is their trial ; such was the trial of the Churches of old ; of those seven, the most highly favoured, seven opulent cities with their adjacent country, so beautiful as to be the garden of the earth, to whom Christ spake in the apocalypse. By the event of this trial they were to stand or fall. If they were zealous and repented, all would be well ; if lukewarm, the tremendous threat of the revelations would be accomplished ; God would "spew them out of His mouth." And where are they now ? they have withered away ; the denunciation of Christ has taken effect ; He has deserted them ; His name is hardly heard in their confines ; but a dark and slavish superstition once more broods over their land, and shuts out from them the light of a lost and betrayed gospel.

My brethren, we may be assured that now, and to the very end of time, every nation under heaven on which the Sun of Righteousness has shined, is undergoing the same trial of its faith, according to the measure of its privileges. Not only our own Church and nation collectively, but every district, every parish, every congregation, every individual, of which that Church and nation are composed, are more especially subject to that trial, inasmuch as we have been intrusted with ten talents, whilst others have received five or one. Not a day passes without bringing with it some test of our lukewarmness or our zeal, of our loyal love and duty, or of our unfaithfulness and indifference.

But how are we prepared to meet it ? Public parsimony and private extravagance characterise our times ; we have attained a high state of what is called civilization ; the wants, or imagined wants, of the rich, are supplied from a thousand quarters, to the gratification of the most capricious fancy or taste. Meanwhile men have forgotten that self-denial is a Christian grace, and

are frugal in nothing but their charities. I speak of the generality of the world ; and, alas ! of many who, almost against their will, are hurried along in the world's course. Many noble projects are formed among us—many schemes for the relief of poverty, and the furtherance of the everlasting Gospel, are zealously and devotedly supported ; but the contributors to these works of mercy are comparatively few. In the lists of our charities—of those, at least, which no conscientious motive forbids to join—the same names are ever present, the same ever absent ; and these last, names of wealth, rank, and influence, far more numerous than the former. Surely we fail in the especial trial which God appoints for us as citizens of such a country as our own.

If we behold a nation, herself blessed with an apostolical ministry—true and faithful preachers of God's holy Word, and dispensers of His Sacraments ; if in every parish of that country there be a school for the nurture of Christ's little ones, and a Church opening wide her gates to every worshipper ; if, moreover, we find that nation valiant and successful in war—versed in all the arts of peace—extending her commerce through the world—mistress of the sea, and of many a distant island, and vast continental tract in each quarter of the globe, occupying one seventh part of its surface ; putting these things together—her religion and her power—her Church at home, and her unlimited dominions abroad—can we not discern the end and object of this her so marvellous exaltation ? Is there not a harmony, a correspondence between these temporal and spiritual gifts of God ? Should not her power be exercised for the universal extension of her religion, and her Church be as widely spread and as firmly rooted as her empire ? And of late she has in a degree felt and acknowledged this duty ; whereas long within the memory of those

who have scarcely passed the middle of their age, there were but two Bishops in all our foreign possessions, we now number twenty-one, of whom by far the greater part have been added within the ten last years. These are all men of the highest character and attainments, to whom the honours and emoluments which in this country may be expected to wait on successful talent and diligence, were fairly open ; but God put it in their hearts to renounce these flattering prospects—to give up all for Christ—friends, home, country, parents—and to go among rude and savage people, in the hope of winning them to His fold. There, in too many instances, they have to witness the work of God, for which they have sacrificed their all, standing still for want of the aid of man, on which the Almighty has willed that it should depend. Churches and schools unfinished—hopeful missions abandoned—vast tracts of country consigned to the care of two or three ill paid and over-burthened clergymen, which in this favoured country would receive the undivided care of at least as many hundred—infants unbaptised—children untaught—no Sabbath bell—no house of God—the short passing visit of the wandering missionary once perhaps in a month or six weeks—no reproof of the offender—no strengthening of the weak—no consolation, no blessed Sacrament for the sick and dying ; and those who are thus subject to this hunger of the soul—this dearth of all the means of grace by which Christians are led, step by step, through the trials and temptations of this world to their blissful inheritance in heaven, are our own countrymen—bone of our bone and flesh of our flesh—who have left their native land because its numbers had outgrown its means, and by their departure are at once a relief to us that remain, and fulfil

the Divine command, by replenishing and subduing the waste places of the earth. But their wants have been unsupplied and unheeded, and the consequence cannot be doubtful. Men left to themselves, scattered thinly over the face of a wide country, struggling daily for their very existence with the severity of climate, and the stubbornness of an unsubdued soil, become as wild and savage as the forests in which they live, lose all sense of religion, all distinction between God's blessed day of rest, and the lawful seasons of labour, and pass rapidly into a state of recklessness and vice, far more dreadful, it may be feared, than that of the unbaptized heathen. And if this be the case of free emigrants, deprived of gospel light, what words can be found to express the darkness and desolation of the wretched convict chained to his fellow, going forth every morning to his hopeless labour, and returning at night in the same miserable captivity, to pass the hours of rest amid oaths and execrations, and every abominable form of vice. It was for our good, for the safety and security of our persons and property, that those wretched men were consigned to that dismal prison; and surely their accumulated vice should not be left by us to fester and ferment together in all the loathsomeness of corruption, without the leaven of the blessed Gospel to quicken and to heal it. No; we should not thus pass sentence on the soul; we should not, humanly speaking, make it impossible that they should repent and be converted, and find pardon at the last day. Besides, these countries, we may well believe, are destined to become mighty empires; and if their foundations were laid in righteousness, might be the homes of myriads of faithful Christians, and shew forth the glory of God in every corner of the earth; but surely the sins of the fathers descend

upon the children ; and nations just now struggling into life, will have reason to curse the niggard and ungrateful hand that planted them in ignorance and irreligion.

For now more than one hundred and fifty years the Society for the Propagation of the Gospel has striven faithfully and perseveringly against this progress of vice—this enlargement of Satan's kingdom, and God's signal blessing has hitherto attended her endeavours. To her the United States of America owe their church. She has been the main support of the Clergy in the Colonies, which still remain to us in that quarter of the globe ; to her increasing efforts and exhortations is mainly due that increased number of foreign Bishops and Clergy, which is the praise and hope of our times. She has stood between the living and the dead ; between a lukewarm and faithless nation and the wrath of a just and jealous God.

For her and for her venerable companion, equal in age, in desert, in the apparent favour of God, I entreat your aid, and for this reason especially, because I believe that they forward the cause of Christ's Church on earth, in a truly Christian spirit, and by means which are in accordance with God's will, and have an especial assurance of His favour. They have established a character for moderation—a virtue of great price in the sight of God, and of inestimable benefit in His service.

Their Committees are composed of sober and honest men, as far as may be without distinction of party. No one can justly lay to their charge that they select for officers of trust "the heady and high minded," or those who "dote about questions and strifes of words." No one can say that they "cause divisions and offences contrary to the doctrines which they have learned," or that they "are tossed to and fro by every wind of doctrine." On the

contrary, they send forth to us wholesome words, even the words of our Lord Jesus Christ, and the "doctrine according to godliness;" they hold fast the faithful word which they have been taught, that they may be able by "sound doctrine both to exhort and convince the gainsayer;" and all this "out of charity, out of a pure heart, and faith unfeigned." They are, moreover, connected indissolubly with our own pure and apostolical branch of Christ's Church: they not only have the names of all the Bishops of that Church inscribed in the list of her members, but they acknowledge her authority, and lend an efficient aid in maintaining her discipline and doctrine.

Let not the means we take to forward our holy cause be considered a matter of small importance. Let us not suppose that zeal and sincerity alone are wanting, and that self appointed teachers, if they have but these requisites, will effectually promote the cause of their Redeemer, without the warrant of His calling and commission.

How can the human mind apply itself to the contemplation of sacred things with greater freedom than it has for many ages enjoyed on the banks of the Rhine and of its tributary streams? Having shaken off the trammels with which the usurping power of Romanism had fettered the energies of his heart, the German philosopher despised the teaching of the primitive Church of Christ, and proceeded to the study of the word of God, without a guide or interpreter. At first, with the greatest earnestness, he inculcated his own comment on that holy book, and then he proceeded to deny altogether its divine origin and inspirations. From such instructors multitudes have heard that their Saviour's pretensions to the Godhead

are an imposture, and they have treasured the blasphemous doctrine in their hearts. Who does not believe that in those countries the establishment of Societies similar in their principles and practice to those which I advocate, would have been an inestimable advantage? Might they not, by holding up on high Gospel truth and duty in its fulness and integrity, have stayed the progress of infidelity in the Church, and of anarchy in the State? Might not a belief in the efficacy of repentance towards God, and faith in our Lord Jesus Christ, have grown up with the growth and strengthened with the strength of those who now employ the best faculties with which God has endowed them, to do despite to His Holy Spirit, and to deny His gracious purpose in our redemption? Might not these very men have carried to foreign lands the Gospel message of forgiveness of sins through the death and mediation of the incarnate Son of God, who now proudly deny His divinity, and scoff at His meritorious cross and passion?

That these Societies, tried so long and so early, and found so faithful, so pure in discipline and doctrine, so fruitful in good works—that these should languish through faint and ineffectual support, gratitude, love, shame, the warning of foreign countries, the distinctive blessings and privileges of our own; our allegiance to Christ, our feeling for the poor and ignorant at home and abroad, our yearnings for the conversion of the Heathen, make, we believe and hope, impossible. We at least, my brethren, will discharge our duty. If they have given us such spiritual things, we will not think it a great thing to give to them our carnal things. Of these we well know the vanity—how they perish in the using—how many immortal souls have perished from their abuse; that they cannot speak peace to a wounded

conscience, assuage the pains of sickness, or smooth the bed of death ; but that out of this mammon of unrighteousness we are suffered to make friends, which, when we fail, may receive us into everlasting habitations, that we may take from the vain pride and pleasures of the world that which so employed is death, and devote it to the service of Christ and of His Church, this we will esteem a great thing indeed—a mighty privilege—which we will embrace, cherish, and improve, for the love of Jesus Christ our Lord.

FINIS.

**The Duty of "Supporting the Weak," and the Nature of
Christian Almsgiving.**

A SERMON

PREACHED

IN THE CATHEDRAL CHURCH OF EXETER,

ON THE 29TH AUGUST, 1848.

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BEING THE ANNIVERSARY OF THE DEVON AND EXETER HOSPITAL.

BY

CH. CH. BARTHOLOMEW, M.A.,

INCUMBENT OF ST. DAVID'S, EXETER.

AND

Published at the Request of the President and Meeting.



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MDCCCXLVIII.



TO
THE PRESIDENT, VICE-PRESIDENT, AND GOVERNORS
OF
THE DEVON AND EXETER HOSPITAL,
WHO WERE PRESENT AT THE ANNIVERSARY,
AUGUST 29TH, 1848,
AND AT WHOSE REQUEST IT IS PUBLISHED,

This Sermon

IS, WITH SINCERE RESPECT, INSCRIBED,

BY THE AUTHOR.

A SERMON.

ST. MATTHEW, CHAP. VIII., VERSES 16, 17.

“When the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with His Word, and healed all that were sick:

“That it might be fulfilled, which was spoken by Esaias the prophet, Himself took our infirmities, and bare our sicknesses.”

THE words of the text are a brief and condensed statement of some of our Blessed Lord's Miracles of Mercy, and are also remarkable as an instance of a double application of Prophecy; here used in its lower and subordinate sense, the higher undoubtedly referring to the moral and spiritual diseases of our fallen nature.

It would seem that, on this occasion, our Lord poured forth His healing virtue in rich abundance, and that “many having been brought to Him possessed with devils, He cast out the Spirits with His Word, and healed *all* that were sick,” in a free, spontaneous, unlimited exercise of Divine Charity and Compassion; as when on another occasion it is said, that “multitudes sought to touch Him; for there went virtue out of Him, and healed them *all*.” Here, too, was combined the case of demoniacal possession, so

strongly and typically expressive of moral and spiritual disease, with that of ordinary sickness; as if the Great Physician were willing to exhibit the power of His healing touch both on souls and bodies, and to shadow forth that perfect restoration of body, soul, and spirit, hereafter to take place through the grace and efficacy of the great Atonement.

Let us linger awhile on the sacred scene, and picture to ourselves the Divine Redeemer suspending awhile the due penalty and punishment of sin, and the terrors of Divine Justice mitigated, for the moment, by the tender and compassionate spirit of the man Christ Jesus—touched with a feeling of the sorrows and infirmities of those whose nature in all things, sin only excepted, He had assumed and taken to Himself—beholding as Man, the creatures whom as God He had made—regarding their sorrows and sicknesses with human eyes—hiding his face from their sins, and seeing them only in their state of helpless misery; and we may imagine the tenderness with which He hastened to heal *all* that were sick, and the words and hand of Power which stayed not in their charitable office till all trace of human suffering had vanished before the virtue of His healing touch.

So is the Man Christ Jesus ever presented to us. In all His Miracles of Mercy there is doubtless, as was intended, an overpowering evidence of His Divine Mission and Authority. But it is the sympathy with suffering humanity that awakens all the deeper chords of human feeling, that draws us to Him and Him to us, “as with the hands of a man,” and convinces us, that the now risen and ascended

and the Nature of Christian Almsgiving

Saviour retains, even amidst the glories of His Father's throne, the same human sympathies, and that tender remembrance of the scenes and sorrows of His earthly sojourning, which prompts with a more prevailing prayer, His effectual and availing intercession before the Mercy Seat.

It was, indeed, but for a brief interval, in a small and obscure region, that the tide of human suffering was arrested by the voice and presence of the Divine Redeemer: since then it has never ceased to flow, and disease and sickness have reigned unchecked and unabated over the countless family of man. "By one man sin entered into the world, and death by sin;" and bodily pain, its consequence and necessary attendant, has been a sad and perpetual remembrance of our fallen state, typical of our moral and spiritual maladies, and prompting those groanings and travailings in which the whole creation plaintively expresses its earnest yearnings and longings for deliverance from conscious bondage.

But has not the Advent of the Lord of Life, the second Adam, effected, if not a physical, yet a most important moral change in the character, end, and object of bodily suffering? Before, it was simply the punishment of sin, oppressive, hopeless, the manifestation of the wrath of a justly-offended God; but now its bitterness is tempered, and its pangs assuaged, by the "Grace, Mercy, and Truth that came by Jesus Christ." Disease and wasting sickness, indeed, in all their distressing and complicated forms, seeming almost to "rend asunder soul and spirit," "pierc-

ing even to the joints and marrow," making body and mind act and react on each other with fearful violence, darkening often the whole of life, and giving to it one uniform character of suffering—still remain; and the eye sees the external writhing, the ear hears the irrepressible cry of unsubdued agony. But wherever Christ is preached, and Christ is known, there has His Gospel come "with healing on its wings," and made the very punishment of sin a cure for sin itself, and bodily sickness minister effectually and permanently to the health of the soul.

To every Christian sufferer Christ is still present, if not with His healing touch—if often, it may be, prolonging and deepening the visitation; nay, often permitting it to baffle all the resources of human skill—yet is He present, whose love and compassion flowed forth without restraint at the sight of suffering: He is present, to "comfort the afflicted, to bind up the broken-hearted;" to whisper, by the gracious breathings of His Spirit, Faith, Peace, and Hope; imparting the spiritual efficacy of His own sufferings; making every pang minister to "correction, to reproof, to instruction in righteousness;" and forming in the soul that patient, resigned, and contented spirit, which is indeed "an ever present help in trouble;" which soothes the weary day and sleepless night, and enables the Christian sufferer to know and feel, that every thing, even that from which nature most shrinks, does indeed "work together for good to them that love God."

So is the Great Physician ever with us, ever ministering in offices of Mercy, and effecting greater and more lasting

cures than those He wrought in the days of His flesh. They indeed were and could be but for a time: the sick then healed could but enjoy their restored health for a few short years. But not so is it with those, by whose bed Christ is present in sorrow, in sickness, and in death, and whose souls have received the Healing Medicine mingled in the cup of bitterness. These are cures wrought not for Time, but for Eternity: amidst bodily decay and change, the soul is putting on its changeless, undecaying garments, soon to come forth in glory, in brightness, and in majesty, to be "ever with the Lord," and see Him face to face, whom heretofore it has not seen, but yet has believed.

Oh, solemn and sacred, yet most soothing and cheering, thought! ever to remember, amidst the sights and sounds of sadness that meet us at every step, that in the darkest scenes of suffering and sorrow Christ is there; that where there is the severest, most protracted pain, there are often the signs of sound and increasing spiritual health, and while the thoughtless world passes by, and shrinks from the sight of, what to it appears, unmingled suffering,—to think of how much happiness there is with so much misery—a happiness, indeed, unseen,—a joy which the world can neither understand nor intermeddle with, but real, true, and eternal in the heavens.

But deeply consoling as is this view of the dealings of God with man, it is not the only glimpse which Holy Writ affords us of that Divine Economy which, though only partially seen, helps us to understand some of the phenomena which most perplex us, connected with the existence of

Moral and Physical Evil. We may not doubt that there are other and most important objects combined with the permitted existence of disease and suffering; namely, the spiritual improvement and development, not only of the sufferers themselves, but of those who witness the suffering: and it is not an improbable suggestion, that the more aggravated forms of disease have, in the Divine intention, the special object of drawing forth and strengthening the habits of mercy, charity, and compassion, so essential a part of the all-pervading principle of Love, which God Himself is emphatically said to be, and without which, according to its measure and degree, the spiritual life in every soul must wither and die.

Here again our Lord, in His Human Nature, is our perfect example; and His gracious cheerfulness at the Marriage Feast, and His tears over the Grave of Lazarus, embody and exemplify the moral force and beauty of the command, to "rejoice with them that do rejoice, and to weep with them that weep." Sympathy with suffering is an indispensable note of the Christian character; nor can there be, in the lowest degree, the Love of God, where this mark is wanting of Love to Man; according to the pregnant sentence of the Beloved Disciple, containing the germ of so much true philosophy, that "he who loveth not his brother whom he hath seen, cannot love God whom he hath not seen." Here, too, how consoling is it to see evil overruled for good. We need all of us to be called away from the contemplation of self. Self is to every one his great enemy: we must go out of ourselves, have external

objects on which our sympathies and affections may be exercised, till, by Divine Grace, those holy, loving, self-denying tempers are formed in us, and be strengthened by exercise into active habits, which are ready at the first call of visible, sensible, undoubted distress, to hasten to relieve it.

True, this is but the first step in that ladder of Divine Love, whose foot is on earth, but whose top is in the heaven of heavens; and, it may be, there are many who stop short at the lower rounds; who are affected at the sights and sounds of misery, and are not unwilling to relieve it, but who go not further in their upward progress, and make not the love of man the foundation from which to rise to the contemplation and love of God. Sure, indeed, I am, that in the heart that responds not to this appeal, the love of God cannot be; and equally sure, that the uniform and consistent exercise of Charity, in its lowest and most obvious forms, can only be depended on, where the gifts of natural kind feeling, and the blessing (for such it is,) of a spirit easily and deeply moved at the sight of distress, have been expanded, ripened, and sanctified by "the love of Him who first loved us." Where natural kindly feeling alone is trusted to, there will ever be danger of its being checked and deadened by the cold and chilling climate of the world. It is the love of God alone, to which by grace we ascend from the love of man, which will grave deep on the conscience, heart, and will, influencing permanently all our natural, moral, and spiritual relations, the great principle of the love of God for his own sake, and of man for God's sake.

It is the glory of the Gospel that it has drawn forth and exhibited the combined action of this great principle on the heart, and that Hospitals, Infirmarys, and Places of Refuge for every form of human suffering, first arose under the Christian system. Then it was that men begun to shake off the deadening weight of merely selfish care, and to feel the duty of not "caring each only for his own things, but also for the things of others." And doubtless it was not only the Spirit of Christ, but His undying example which has animated the Christian mind to sustained efforts of piety and charity. Men have felt, that, in so doing, they are in an especial sense walking in His steps: they have remembered Him, "who for our sakes became poor;" and that He has consecrated and commended to our best and holiest affections every form of poverty and suffering by His gracious sympathy: that the poor of the flock are especially Christ's poor—they, at the sight of whose sufferings "His Spirit was most deeply stirred within Him:" and that the claim of a poor Christian brother on Christian charity and compassion, comes with a prevailing power at the thought of Him who was Himself an houseless wanderer, and of that Sacred Form which often had not where to lay its head.

These are thoughts which should make our hearts turn within us; and God, by the course of His Natural Providences, seconds and enforces the strivings of His Word with the heart of man. It is His Will that the poor should never cease out of the land; and ever, while the world standeth, the cry of Physical Suffering, the cry as of a great

multitude, will raise its appealing voice. Disease, indeed, and sickness are the common heritage of all; but with what a crushing weight do they fall upon the poor. The rich (in which term I include all who possess the comforts and conveniences of life,) have their alleviations. They can command all the aid of skill and science, and the means for the support and restoration of sinking nature. *But the poor, sickness paralyzes. It comes to dry up the source of scanty earnings; to exhaust, if such there be, the savings of many a toilsome day; and to darken the future by the prospect of added burdens with diminished energies and weakened powers.*

What a spectacle does this world present to a thoughtful mind in this apparent injustice and inequality! True it is that the Christian is bound to remember, that the temporal advantages of the rich are more than balanced by the spiritual advantages of the poor; nor may we doubt, but that in the mean dwelling-places and homes of humble poverty, have been formed, from age to age, those great but hidden saints of God, who (though immeasurably removed,) have, like their Great Master, "been made perfect through suffering;" whom the world has never known, or, if it had, would have lightly esteemed,—they themselves unconscious of their deep blessedness; but who, in the morning of the Resurrection, shall "flourish from the tomb," to shine as stars for ever and ever.

But still the visible, sensible, undoubted distress of their weary pilgrimage has, doubtless, a two-fold object—to perfect them, to draw forth into active exercise the graces of

charity and compassion in, what the world would call, their more fortunate brethren. So in this, as in every thing else, we catch a glimpse of the manifold wisdom of God. The veil is for a moment lifted up, and the way of this world—"a way of darkness and gloominess ; a way of clouds and of thick darkness"—is illumined and cheered by a light from Heaven ; and we see God's merciful dealings with his creatures in those eternal and spiritual objects, which are the only true solution of the mysteries with which we are compassed round, and that wealth and poverty, health and sickness, joy and sorrow, are made to minister to one great object—the object for which Christ died and rose again :—"the bringing many brethren unto glory."

Now, it is not too much to assert that Institutions, such as that whose cause I now advocate, are amongst the most effective modes of mitigating, removing, or diminishing human suffering ; and have besides this great advantage, that they stand apart from all party feelings and prejudices, whether political or religious ; and are a direct and simple appeal from poverty to wealth, from sickness to health, from pain of body and disquietude of mind to all on whom these forms of trial have not yet been laid ; and still more appealingly to those who know them by their own sad experience.

Here it is that to the poor and destitute are offered all the resources of medical skill and science, so combined, as to give the poorest and humblest all the advantages which the wealthy and powerful could command. Here the suf-

ferers enjoy those alleviations of diet, and careful, and judicious attendance, which exert such a soothing and invigorating power over the wasted body and enfeebled and desponding mind. Here, too, they enjoy the blessing of comparative repose; they are removed from the sight of that distress which their own sickness, it may be, has occasioned; and though they may be conscious it still exists, they are spared the keener feelings and more corroding anxiety which the daily and hourly sight of it would undoubtedly inflict.

To be enabled to mitigate suffering even to this extent, is no slight privilege; but other and higher considerations necessarily come in, and sanctify, if I may so speak, the temporal blessing thus conferred. When we remove or diminish the pressure of worldly anxiety, we pave the way for the spiritual improvement of sickness; we set free, in a measure, the struggling soul; we bring it into a more serene atmosphere; we open a door for religious thoughts and spiritual desires to enter in, it may be, for painful but wholesome looking back, for self-examination, for a true, deep, and lasting repentance. We may not doubt, that in the comparative quiet of the Hospital, where there are but few disturbing objects to distract the mind, that a new and spiritual life has been formed in thousands, amidst bodily disease and helplessness, or the gradual advance of a lingering death. Yes, as we tread those courts, we may dwell upon the consoling thought that pain and suffering do not reign *there* unchecked and unabated; that there are many, who "whether they live, will live unto the

Lord ; or whether they die, will die unto the Lord : so that living or dying they are the Lord's."

We may go further. We may believe that many there receive that healing medicine which blesses both themselves and others. That they come in, perhaps, careless, thoughtless, thinking only of bodily suffering and worldly loss ; they depart with higher views, better hopes, and more enduring objects ;—views, hopes, and objects, not to be confined within their own breasts, but to be imparted with a joyful alacrity to those who are nearest and dearest to them. Who shall limit the extent and duration of these spiritual impulses thus given one by one ? " like circles in the water, never ceasing to enlarge themselves ;"—not, indeed, " till by large spreading they disperse to nought ;" but to be borne on with increased and accumulating impulse, till they break in waves of light and gladness on the shore of the Eternal Morning.

The blessings present and perspective, direct and indirect, of spiritual aid and instruction in these Institutions, cannot be over-estimated. May I venture to express a hope, that in these days, when, by God's grace and mercy, the religious energies of the country are rapidly developing themselves in every class of society, there may be found, in these Homes for the Suffering, those, who, for Christ's sake, and acting under, and as handmaids to His Church, may devote themselves to the visiting the sick and the afflicted, ministering help and consolation, and pouring forth those gentle influences which, in their full force and efficacy, can come only from those whom God has appointed as

the sources and partakers of all our earthly joys—the most persuasive soothers of all earthly sorrows.

One part only of my duty now remains: it is a painful one. It is to state that the funds of the “Devon and Exeter Hospital” are not increasing, but diminishing;—diminishing with increasing calls on it,—diminishing to such an extent, as to threaten to impair permanently its future usefulness; and, without entering into minute details, I may here say, that if speedy, effectual, and permanent aid be not afforded, several wards of the Hospital will be obliged to be closed.

On this occasion I have no wish to make a mere appeal to your feelings, which, if for the moment successful, would soon pass away and be forgotten; but to shew briefly the *nature of the duty of Christian Almsgiving*, and its necessary and permanent connexion with the Christian character.

Almsgiving is no mere momentary impulse: it is an abiding duty, adapting itself to, and making a claim on, all to whom Providence has assigned more than sufficient for their daily wants. Alms, Prayer, and Fasting, are the divinely appointed and three-fold discipline of the Body, Soul, and Spirit: all enjoined by our Lord Himself, no distinction being drawn between them, as one being greater or less than another; but, in the Sacred Records, they are introduced with precisely the same form of words, (“when thou givest alms”—“when thou prayest”—“when ye fast,”) with the same impressive earnestness, as all in their degree ministering to the health of the soul. I need not here recapitulate the many and varied forms in which the duty of

Almsgiving is commended to us ; but one there is, expressive both of the duty and attendant blessing, preserved to us, not in the Gospels, but in the pious memory of an Apostle, when he called on his disciples to "support the weak, (in this instance the sick,) and to remember the words of the Lord Jesus, when he said," "It is more blessed to give than to receive."

Blessed words—words of power and persuasion, on which His Church immediately acted. Amongst the earliest Apostolical rules is the command, "On the first day of the week let every one of you lay by in store as God hath prospered him, that there be no gatherings when I come." How expressive are these last words ! The giving of Alms was not to depend on the influence of St. Paul's personal presence, but to be an habit uniformly acted on from a constraining sense of duty. On the principle thus laid down the Church of Christ has ever acted, and our own Branch puts it forth in the *plaintive and appealing sentences of her despised and rejected Offertory.*

Be it so. But the principle involved in the Offertory is of eternal obligation ; and in whatever form the offering be made, no Christian man can escape from the duty of consecrating a portion of his worldly goods to the service of God in the relief of Christ's poor. If it be asked, what portion ? our Lord Himself has briefly but decisively answered the question in the story of the Widow's Mite. *Our Alms must extend to a point involving some degree of self-denial.* The rich poured into the Treasury great gifts, but the All-seeing Eye passed them over, for they gave only of their abun-

dance. They gave much indeed, *but it was only of their abundance*; they felt not its loss; they probed not themselves to the quick by giving to the *extent of self-denial*. But the offering of the poor widow—"the two mites that make one farthing," "all her present living," involving as it did great and grievous self-denial,—drew from Him a praise and blessing which endures from generation to generation.

It is the duty of every Christian to lay aside a portion of his worldly goods for the relief of the poor; to do so upon principle; to make the amount the subject of earnest and conscientious thought; to say to himself, "This I must give up, this I must deny myself, for God's sake." Happy are they, who, for the love of Christ, yield to and cherish every charitable impulse; who see Him in every poor and suffering brother; and whose daily struggle it is, so to deny themselves, so to give up, it may be, some accustomed indulgence, some gratification, however innocent, that they may have more to give to the naked, the hungry, the sick, the afflicted. Oh, blessed avarice, thus to be rich towards God, to be rich in hopes laid up in Heaven, for Alms which God hath promised to reserve in his own Treasure House, and to restore again. This need interfere with no duty to our families; and the words of one, who, in the language of our own Hooker, was the, "greatest divine that Christendom hath ever bred," have expressed with equal truth, wisdom, and beauty, the way in which this duty may be reconciled with the most just and pressing claims on our worldly substance:—

“Give,” says St. Augustine,* “give Christ a place with thy children: be thy Lord added to thy family. Thou hast two children: reckon Him a third. Thou hast three: let Him be counted a fourth. Thou hast five: let Him be called a sixth. I will say no more: keep the place of one child for thy Lord; for what thou shalt give to thy Lord will profit both thee and thy children. Give that portion which thou hast accounted as one child’s portion, and reckon thou hast got one child more,”—even the Holy Child Christ Jesus.

Give then, brethren, and liberally, to relieve the present distress, and God grant it be the earnest of future increased and permanent support.

* St. Aug. Hom. on the New Testament, vol. i. p. 289.

THE END.

A SERMON

PREACHED IN THE

PARISH CHURCH OF BIDFORD,

ON ALL SAINTS' DAY, Nov. 1, 1848,

ON OCCASION OF THE

CHURCH MISSIONARY SOCIETY'S JUBILEE.

BY T. P. BOULTBEE, M. A.

*Late Fellow of St. John's College, Cambridge, and Curate of Oldberrow
and Merton Bugot.*

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CHURCH MISSIONARY JUBILEE.

EPHESIANS, i. 10.

That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth.

I AM called upon to address you this day on a remarkable occasion. It is one of those epochs which make glad the Church of Christ, and which old believers may rejoice to have lived to see.

In order to estimate rightly the progress of any thing in this world, it is necessary to survey it during some considerable intervals of time. For instance if at this season we look forth upon the trees, what do we see? Nothing but marks of death, ruin, and decay; every where we see the yellow leaf fluttering helplessly on the bough, or carried downwards on the breeze to mingle with its mother earth. If we look again in a short time, not even this will meet our eyes, there will be nothing but bare stems, and branches dark, as it were with mourning for the summer that is gone—but there will be no sign of life, far less of growth, visible. If then we were to form our opinion of the state of vegetation from so scanty a survey as this, we should pronounce that its period of growth was gone; but if we were to extend the time of our observation, we should find the apparently dead branches, quickened by the reviving Spring, sending forth their shoots nearer and nearer to the sky, and growing in strength and beauty. Thus too it is needful to judge of the growth of the Christian Church; it has had its periods of growth and of decay; it has had its summer and its winter; and alas! its winters have been long and dreary! And at times generation after generation seemed to be passing by without any mark of growth, so that the lookers on have exclaimed that its vitality was gone; and the Infidel, or the self-complacent Sceptic with much inward gratulation at his own wisdom, has asserted that

Christianity was rapidly becoming numbered with the creeds now only visible in the crumbling ruins of the temples which their votaries frequented, for that growth had stopped and decay was coming on. At such seasons in the history of the Church there needs much of the enlarged sight of faith to support the few who are found faithful, there needs then a close application of the promises of God to His Church in order to believe that the blossoming time shall yet come. And doubtless then to the observant spiritual eye there may be visible what may hereafter shoot forth with vigorous growth, and spread the shade and protection of the Church far over the realms of Satan; just as close inspection in the depth of winter discovers the buds which the summer's sun will foster, and the genial rains will nourish, until they offer an inviting shelter. The difficulty then in such seasons of decay in the Church's growth, arises from our short span of life, and our limited reach of vision. To the Almighty, who sees all His plan from the Creation to the consummation of the world spread before Him with equal distinctness, these intervals of growth and decay all appear in the order in which He has appointed them, and all conduce to the completion of His design. To us only can there be an apparent difficulty, and to that difficulty there is no solution but Faith.

Such however is not the present time; we are met, not to mourn over decay, but to rejoice at growth; not to lament losses, but to celebrate triumphs. We are met, not in the Winter of the Church, but in (as we trust) a reviving Spring, when growth has already begun, and there is large promise of abundant increase. But if we carry back our thoughts fifty years, we shall find ourselves in a very different atmosphere, we shall find ourselves in one of those periods of stagnation and stoppage of increase of which I have spoken. How it had come to pass, does not fall within the province of this discourse to consider, though I may passingly notice it in some degree—but so it was that deadness and formality had crept over Christians every where to an alarming extent. Doubtless it was that the Church had not looked sufficiently for the guidance of the blessed Spirit of promise, and there-

fore failed to feel his life-giving influence: but among secondary causes we may remark that during the last century it had to combat a spirit of infidelity which was alarmingly prevalent, and especially so among persons of the higher ranks of life. Now you will observe that the weapons needful for combating this spirit of infidelity are not in any great degree spiritual weapons, nor requiring a deep piety to use them. To the spiritual mind indeed, no proof is so strong as that drawn from its own experience of the vital truth of the doctrines professed, according to that saying of our Lord, "If any man will do His will, he shall know of the doctrine, whether it be of God." But from its very nature, this proof drawn from experience is not applicable against the infidel, who must be answered by calm and deep reasoning, and arguments drawn from all the sources which philosophy and history can supply. And ably did our fathers in the church of the last century fulfil this duty; strong, clear, and convincing were their proofs of the divine foundations of our holy faith; but nevertheless this duty perhaps tended to withdraw their attention from the more spiritual parts of religion, and may have fostered a feeling of satisfaction at holding their ground, without an effort to make fresh conquests.

But whatever we may think of these or other reasons which may be assigned on surveying past history, it is clear that fifty years ago, a period to which our attention is drawn this day, there was a great spirit of slumber upon the church, and but little growth visible. We must not however so magnify this society, as to lead any one here present to suppose that the church had done *nothing* for the spread of the Gospel before its institution, on the contrary it had already possessed for a century those two noble and useful societies the Christian Knowledge and the Gospel Propagation Societies, and these two had done work which has in our own days shown much good fruit both in America and the East Indies. And some, especially of the Archbishops and Bishops of our church, had from time to time manifested their sense of the great duty which lay upon them in this respect; but the people and the great body of the clergy were utterly regardless and ignorant of it. To shew this clearly, mark well the sums

which were contributed to those Societies in the year 1799, when the Church Missionary Society was founded. They are these; the contributions to the Christian Knowledge Society amounted to little more than £2280, and to the Propagation Society to about £706, which together gives less than £3000 per annum from all our Church for Missionary purposes.

This will describe what was the state of the church when the founders of this Society stepped in. And the beginning which they made was in like manner feeble, but they were men of energy, men of faith, and men of prayer, who knew God's promises, and could appeal to them and stay their souls upon them. It is recorded that the first meeting to found the Society (not a public one) consisted of twenty-five persons, none of them men of high station or worldly influence; and that even at the end of the first ten years of its existence its income was scarcely more than £2000, whilst five years elapsed before it could send out any missionaries at all. How is the scene changed now! Its income is more than £100,000. It supports a band of one hundred and thirty-nine Clergymen, besides a numerous body of native teachers; it possesses more than six hundred Schools containing more than thirty thousand Scholars. The communicants gathered from the heathen are more than thirteen thousand; and if so, how many must the hearers be! When its operations were first begun, they could meet with no men who were both fit and willing to go out as missionaries, and after five years waiting they found two, and those two were foreigners. Now it has a College of its own for the express education of missionary Clergymen. This then is the change within fifty years; this the growth and increase of this Society.—The good seed planted has born fruit a hundred-fold. The mustard seed, which was committed to the earth as one of the smallest of grains, has sent upward its branches.—Many nations are beginning to take shelter under the spiritual care afforded by this Society. What shall we then say? "Let no man despise the day of small things." "What hath God wrought!"

Thus then have I said sufficient to justify me in speaking as I have done of this as a period of growth in the Church. But I should not have set before you an adequate representa-

tion of the whole, if I did not notice one or two other encouraging facts. I mentioned just now the income of the two old Societies fifty years ago not reaching £3000 a year. Now has this newer Society pushed them out of the field? Has it opposed them, thwarted them, interfered with them in any way? Far from it; they have grown, and spread their branches wider and wider also, in a way they little dreamed of fifty years ago; the Christian Knowledge Society now expends annually about £94,000, and the Propagation Society about £68,000—Each occupies its own field of labour, and if ever there are little rivalries at home, they work together abroad in peace and unity. But I have not done. It is well, we may say, but are there healthier symptoms at home? It is well to care for heathen, but have we bestowed a thought on our people at home? Surely, brethren, we have here something to tell. All know what a great number of additional Churches have been built for the service of God within these fifty years. Schools have arisen every where. Bibles been sent forth by millions. There is increased activity wherever we turn our eyes. But this is not the purport of my present discourse to detail—I have only to hint at it; I have only to keep before your attention the fact of the great growth and increase of our Church within these fifty years. And I the more wish to keep the subject in this enlarged point of view, because it more clearly presents to us the great point at which all such statements as I have been making ought to aim; namely, that if this be so, then God has been powerfully acting upon the Church by His Holy Spirit, and according to the prayer of the prophet has “revived his work in the midst of the years.” Therefore did I first notice the wonderful blessing which God has vouchsafed to this Society, and which we are now met to celebrate, and then showed you that this is only part of the blessing, that it does not stand alone—but that He has been sending from heaven rich dews upon His inheritance, and refreshing it when it was weary; and therefore it begins to be as the Prophet said, “The desert shall rejoice and blossom as the rose”; and therefore we look for the fulfilment of that other word of the Prophet, “For as the earth bringeth forth her bud, and as the garden causeth the

things that are sown in it to spring forth ; so the Lord God will cause righteousness and praise to spring forth before all nations."

Now, my brethren, in this cheering posture of the Society's affairs, the more cheering as thus being a part of God's blessing on His Church at large, and the Society having now reached its fiftieth year, it seemed well to many of its leading members that this fiftieth year of its existence should be marked by some more especial notice, in order that there might be a solemn thanksgiving to God for His sustaining Providence, His guiding Spirit, and His abundant grace. The words in which this resolution was formed are these—"That a review of the history of the Society at the entrance upon its fiftieth year, in respect of its success at home, and of the abundant first-fruits of its labours abroad, presents both a pressing call and a fitting occasion for special praise and prayer ; and for special efforts, under the present financial circumstances of the Society for strengthening and enlarging its missions"—With respect to the choice of the fiftieth year for this purpose, more particularly than any other year, it seems scarcely worth while to say much. For it must strike every one as a remarkable period in the existence of any thing human, to have attained to the age of half a century. In the case of a life being extended to that time we mark it as a turning point ; the individual has entered upon the second half century of years, which must in all human probability see the close of his earthly existence long before its fifty years have run their course. In short so marked a period has this seemed, that it has passed into a custom to celebrate the fiftieth year in many things and in many countries ; and this fiftieth year has obtained the name of a Jubilee from the ordinance of Moses which attached to that year several peculiar observances and gave it that appellation. I might instance as an example, that in the case of one of our monarchs attaining the fiftieth year of his reign it is celebrated under the name of his Jubilee year.

Such then is the ground for particularly marking this year. And of the whole year the managers of the Society have chosen this, All Saints' day, as being the one which is dedica-

ted by the Church to the commemoration of the "one communion and fellowship," in which the members of "Christ's mystical body" are knit together. This then is the subject proposed for our contemplation in connexion with this subject, and in allusion to this I have chosen my text. Indeed I know not that any other more animating topic could be presented to our minds. There are many other things which force themselves on our attention, in connexion with this.—such as the wide field of labour, "the field is the world"—the overwhelming account of work yet to be done—the foretaste of success we have had,—and deep humiliation for the little that has been done, for after all how inadequate it is.—But these and the like I pass by, and in conformity with the desire of the Society I proceed to consider our communion with all Saints—I proceed to dwell a little on that most blessed article of our Creed, "I believe in the communion of Saints," as presented to us by the text. And if it were but given me to behold this vast, this noble theme, as the Apostle beheld it who wrote the soul-stirring words of our text, such a picture of blessedness would be set before you, that you would yearn after it with all the longing of your souls, until that desire broke forth in ardent prayer that you might be one of that blissful company.

Now, brethren, among the many marks of imperfection which are seen so palpably in this world, I think that none, perhaps, more clearly notes our imperfect state than our endless differences and divisions. Many of these are necessary to us as we are, and many which are not necessary I believe that God overrules for good; but, nevertheless, after making all these abatements and allowances, I think I may lay this down as a statement near the truth, that the plan of God is peace and unity—that the plan of the devil is discord and variance; and accordingly in the history of the world we find diversities and differences, prejudices of one nation against another, superstition hostile to superstition, as amongst the most fertile expedients of the Evil-one to keep the world in darkness, error, and confusion: whilst, on the other hand, the purpose of God in Christ is thus announced, "that in the dispensation of the fulness of times he might gather *together*

in *one* all things in Christ ; and the prayer of our Lord for his disciples was this—" that they may be *one* as we are."

Now this unity, thus prayed for and thus spoken of, will have several aspects according to the light in which we consider it ; according as we view it commencing on earth, or consummate in heaven. But our text leads us first to consider the " gathering together in one of all things on *earth*."—First mark the bond of union in this " gathering together," " they are gathered together in *Christ*." And what is it which will thus unite them in him ? Is it not clearly their common faith ? Let us see then how it is that " all things on earth," differing as they do—differing in tongue, nation, customs, station, disposition, and intellect—may yet be gathered together in one. Let us see more of this bond of union.

First, they acknowledge themselves to be lost, ruined creatures ; they feel that they bear about with them sinful natures ; they can use those words of St. Paul, " I know that in me, that is in my flesh, dwelleth no good thing" ; they feel that their sinful heart is naturally at enmity with God ; and therefore they need a Reconciler, one who shall be able to intercede for them before an offended God, and restore them to his favour—and feeling this, then when Jesus is presented to them they with one accord accept him, and are so " gathered together in one in him."

Again, they feel that there is a terrible weight of guilt, arising from past and countless transgressions, weighing upon their souls ; and they are led to see that they must find some atonement to offer to God for this ; and they perceive that their own defiled nature could never suffice for a ransom ; and therefore they seek a Redeemer, and finding him in Christ alone, they flee to him with confidence, and are thus " gathered together in one in him."

Yet again, they all feel that they need divine grace every day to support and purify their fallen natures ; and they find that in Christ alone are the promises made of that Blessed Spirit who shall sanctify and guide into all truth ; and finding this, they with one accord go to Jesus for his sanctifying spirit, and are thus " gathered together in one in him."

Yet again, they feel that God is infinitely high and holy, and that they have of themselves no courage to offer him their prayers, no ground to hope that their prayers will be heard; and yet their wants are as numerous as the hours of the day, their dangers continual; therefore they feel that they need a Mediator, and finding him in Christ alone, they with one joyful accord offer up their prayers through him, and are thus "gathered together in one in Christ." Thus it is, that finding in him their *only* resource—finding in him a *full* resource—in all their wants and difficulties, their common faith binds them to him; and thus their common joy and praises also unite them to him.

Now, brethren, in this blessed, this life-giving union, what is there in the trifling differences of station, customs, and country, upon earth, which should avail to intercept the full participation of those graces which flow from a common union with Christ? St. Paul speaks of us Gentiles as being "grafted into the good olive-tree." May we not observe, that each graft forms its own intimate connexion with the stem on which it is grafted, and draws from it the vital support; but it does not follow that each should be alike; on the contrary, each graft, though slightly differing in kind from one another, may unitedly form one fruitful tree.

And now have we this day to celebrate the progress of this gathering together in one. This day, in all the churches gathered from among the heathen by means of this Society, are the services of our church being celebrated; and songs of praise are rising to the Saviour who redeemed them and bought them with his blood, from lips which were but yesterday, as it were, engaged with the abominations of heathenism.

Thus do you now through your common Saviour hold communion. For what are *you*? You may have advantages, perhaps many and various, in this life. What is the converted heathen? He, perhaps, has scarcely an idea beyond his native forests and plains. But when you and he lie together in the dust of the earth, these slight differences will avail no longer—When you and he are lying on your death-beds, these differences will fade before the awful rising of Eternity.—You will then both of you, be nothing more than

pardoned sinners—(Oh how blessed *if pardoned!*)—You and he will have no hope but the same saving blood, the same merciful intercession. Then is it not true that *now* (if you are in Christ) you and he “have fellowship one with another and the blood of Jesus Christ cleanseth you from all sin”?

This, this, is what we need a keener perception of; if you feel it at all, you must be anxious for the spiritual health of all the members of Christ's body; you must be desirous that it should grow and increase abundantly. If Christ is to be “glorified in all the earth”, is it nothing that you should have borne your share in spreading his glory? If God's purpose is to “gather together in one all things in Christ”, is it nothing that you should have helped to gather them? If you hold communion with all the redeemed through Jesus, is it nothing to you that your brotherhood should be multiplied? Brethren, these things are not nothing; they are at this day life and death to us. What is that fearful curse recorded in the book of Judges, which runs thus, “Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty.”—You are now summoned to the help of the Lord; dare you refuse to come? Remember you are God's soldiers by profession; you received the token at your baptism that you should continue Christ's faithful soldier's and servants to your life's end. Now the trumpet sounds; now the battle is hot; and amidst the heat of the conflict you are assembled to hear tidings of triumph, but without tidings of succours that are needed. Will you that that curse shall be yours? You will not; you will come to the help of the Lord; in this matter at least you will deliver your own souls.

But I have not yet done with the text, though what remains I can but touch briefly upon. We have spoken of earthly things being gathered together in one, but the text has also heavenly things—“all things both which are in *heaven* and which are on earth.” Oh what a field is here open to our view! “All things in heaven!” then are the faithful one also with the angels of God. Do you ever think of those blessed guardians watching over you as God has appointed? Do you picture them pure, loving, patient, glori-

ous, radiant with immortal youth? Perhaps too, you may have suffered your imagination to wander, and pourtray to your mind the form of seraphic beauty—you may have imagined them in your thoughts as possessing loveliness far beyond all that can be imagined of earthly forms—it may be so; but with these you are one through Christ—with these you are “gathered together in one in him.”

Do you ever think of the saints of old, who have long ago passed to their rest—who have died in faith and left us the rich inheritance of the fruits of their patience? And perhaps in that land of rest you may have some very near and very dear ones who have gone before you, on whom your thoughts will often linger—these too, dear brethren, these too, are not separated from you in truth,—it is merely in appearance that they are removed,—for “*all things in heaven and on earth* are gathered together in one in Christ.”

“The saints on earth, and those above,
But one communion make;
Joined to their Lord in bonds of love,
All of his grace partake.

One family, we dwell in him,
One church above, beneath;
Though now divided by the stream—
The narrow stream—of death.

One army of the living God,
To his command we bow;
Part of the host have crossed the flood,
And part are crossing now.”

Then, brethren, this glorious gathering is *now* accomplished in all its vital parts, with all who are faithful members of Christ. There yet indeed remains an obstacle; the veil of the flesh yet is a burden and a barrier to perfect vision: but nevertheless the true Christian is *now* one with his Saviour, and through him, one with the host of heaven and with the holy of the earth. And when death comes, it is but that scales drop off from the eyes, which be-

fore concealed the cloud of witnesses who compassed the Christian round, and he finds himself at once in the presence of those with whom before his soul held communion, though his eyes saw them not.

And, finally, would you behold the consummation of this glorious "gathering together in one," you must carry your thoughts onward to that time when the Lord Jesus shall come from heaven, with the voice of the archangel and with the trump of God, and summon those who sleep in the dust of the earth.—Then how joyfully will they who now love their Lord spring forth to meet him, and what a glorious and triumphant "gathering together in one" will that be, when all who are redeemed, in all ages and all countries, shall be finally brought together never again to part!

In that concourse we may humbly say, that many will be present to whom this Society has been the means of life, under God's gracious aid—therefore, as on all occasions we are wont to close our discourses with ascribing all honour, glory, and power to the blessed Three in One, so now, to God the Father, God the Son, and God the Holy Ghost be ascribed all honour, glory, might, majesty, and dominion; and especially be ascribed now our tribute of praise and thanksgiving for the great honour put upon us of being instruments in gathering lost souls; and for the grace which He has shed abroad in the hearts of his faithful people, that they should desire to win souls to Christ. And let us pray, that looking back on his mercies hitherto, and seeing how far they outweigh our deserts, we may be enabled to proceed with livelier faith, and do God's work more from our hearts.

O Lord Jesus, may we be found faithful in "that day!"

7

THE
DANGERS
AND
DUTIES OF THE TIMES:
A SERMON,

BY
G. W. BRAMELD, M. A. OXON,

CURATE OF MANSFIELD.

PREACHED IN THE PARISH CHURCH OF MANSFIELD,

On *SUNDAY MORNING, MAY 7th, 1848,*

BEFORE THE OFFICERS AND MEN OF THE NORTH NOTTINGHAM-
SHIRE YEOMANRY CAVALRY (SHERWOOD RANGERS).

~~Published~~ at their request.

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MDCCCXLVIII.



TO

Lieut. Col. Sir Thomas Blount White, Bart.

AND THE

OFFICERS, NON-COMMISSIONED OFFICERS, AND PRIVATES

OF THE

SHERWOOD RANGERS,

THIS SERMON

IS INSCRIBED BY THEIR FAITHFUL SERVANT,

THE AUTHOR.

S E R M O N.

1ST S. PETER II. 17.

Honour all men. Love the brotherhood, Fear God. Honour the King.

IT is almost needless to say, brethren, that we live in eventful, in very eventful times. The younger among us see once more brought back before their eyes those great and stirring scenes of which our fathers have told us, and which we had never looked to see re-enacted upon earth. Thrones and principalities and powers are being shaken : the old order of things is being overthrown : each succeeding day brings its wondrous changes ; its news of falling dynasties and gathering armies, and the oncoming of a mighty tempest. And men look on in amaze : and the minds of the wisest are perplexed, and the hearts of the bravest doubt ; for no man knoweth what shall be upon the earth.

We, the citizens of this happy English land, are as yet unmoved from that security from foreign invasion and domestic broil for which we have had reason to praise and bless our God during so

many ages of almost uninterrupted prosperity, increasing glory, and vast commercial enterprise. Yet to us, as well as to the dwellers in other lands, the state of these times affords ample cause for anxiety and doubt. Whither tends the great march of events now advancing before our eyes? When will be the end of these things? What shall stand—what fall? *Where* shall we be, and *what*, a few years, or even a few months hence?

These questions must present themselves at this time to every thinking man. They are occupying the minds of peer and peasant, of merchant and artisan in every English home. Widely different are the points of view from which the great events of the age are regarded by various classes and individuals. While some read in the unfolding page of the history of these times nothing but the overthrow of old and cherished things; the vanishing of the associations of the glorious past; and the final triumph of anarchy and confusion: others deem that the upspringing of a better time is coming, when men shall love more as brethren; when poverty shall be less despised, and wealth, merely for its own sake, less honoured; and when we may yet behold the realization of bright anticipations which men, in their long-deferred hope, had come almost universally to regard as the day-dream of the enthusiast.

The changes and chances of this world, which in the present day are exhibited before us on a scale of such startling grandeur, are, after all, but the more full développement of that round of circumstance, which, in a less prominent way, is going on both in the outer and inner life of individuals. The fall and rise of kings and king-

doms—the stirring of great nations—the putting down one and setting up another—the alternations of war and peace:—what, in effect, are all these but manifestations, on a grand scale, of that general law of change, which beginning with the soul of each man in his solitude, passes upwards through all the gradations of society to the very highest of all! These things are but exhibitions of the working of that same principle of God's moral government, which brings alternate sorrow and joy, triumph and defeat, peace and turmoil to the hearts and homes of every one of us, brethren.

And as the rules by which God regulates his dealings with mankind are uniform in their general character, however varied their application to particular cases, so are the duties imposed upon men in relation to those rules ever *essentially* the same. We have the same commands from God, modified only by circumstances, for our guidance under every event which can befall us in any of our multifarious positions. The same great principles by which we are to abide in one character of our social life, we are to maintain in any other. Those leading precepts of the Blessed Bible which are to be our guide as solitary Christians, or as members of a family, or as inhabitants of the same town, are also to actuate our conduct when we regard ourselves as citizens of a great empire. And as, when in the course of our daily private life we meet with trouble, sorrow, need, sickness, or any other adversity;—when the chances of humanity try us, and bright hopes fade from us, and anxieties arise, and shadows pass across our mortal day:—when in our perplexity we fear we know not what, and the present is dark, and the future is darker still:—as then we, if we be Christians indeed, turn to the

Holy Word to find therein rules for our guidance ; to seek strength and comfort in our adversity ; and to learn a lesson of resignation, and above all, of duty for the time to come : so should we do in these days, when God is visibly working His wonders on the earth. The Bible is the best book for us, as well in our capacity of citizens as of private Christians. The political precepts of the Holy Word are clear, simple, and immutable ; applicable, probably, to every form of government, (at least so far as the New Testament is concerned) and, if acted on, productive, under every possible conjuncture of circumstances, of true happiness to all ;—of integrity in the rulers and good faith in the ruled :—of due honour to those in higher place, and forbearance, charity, sympathy with, and love for the poor. Were all rulers to govern, or seek to govern on Bible principles and those who are governed to yield due obedience to constituted authority on the same principles ; each bearing with, and thinking of, and for each ; every man looking not only on his own things, but also on the things of others : then—be the outward form of government what it might—much at least of the grand intent of Christianity must be fulfilled. “Peace on earth and good will towards men” would be no longer considered as mere words : a virtually obsolete portion, we may almost call it, of our Christian charter ; but the truth expressed by them would come to be looked upon as a grand practical verity, and would assuredly, in God’s might, work the regeneration of the world.

Why, look well, brethren, at these words of the text : “Honour all men. Love the brotherhood. Fear God. Honour the King.” Imagine mankind in general influenced by the spirit of these precepts :

or suppose that any one government, whatever its outward form, were to act on these noble and glorious principles of regard to, and honour for *all*;—of especial love to the brotherhood, the Christian Church:—of holy reverence for God's Name and obedience to His will:—and submission in all things lawful, to that governing body, which is supposed to be, in its turn, actuated by like feelings; and then say whether the religion of the Lord Jesus Christ would not be proved a full and sufficient remedy, as well for the disorders of the social body, as for the sins of the soul.

But to look, in our time at least, for the arrival of that bright day, when men shall seek to govern and be governed on sound Christian principles; and shall become, as they assuredly would become, truly happy because so governed, were indeed a vain thing. We can but seek, as individuals, to do what in us lies to promote the advancement of those great principles of justice and truth.—And small as is our influence; slight the power which we can exercise when regarded as a seemingly insignificant fraction of a great whole; yet not one is there now present who has not his own duty to do in this matter, and who may probably exercise a far more widely beneficial effect than he is aware of by the performance of it. No one can tell how much evil arises in the world:—how great an amount of harm is done, and of good left undone;—from want of a due sense of our own personal responsibility and personal influence. Sin or indifference to religion never end in their effects with the solitary individual, as he may think himself, who is guilty of them. As, when a stone is thrown into a quiet pool, the disturbance of the whole body of water is marked by circle following circle, ever widen-

ing in extent, and finally ceasing only at the shore ; so does every man's sin form as it were the centre of a circle, of which the circumference is ever increasing, and of which the final extent is unknown. None of us can tell where the effect of our sin may end, nor ever shall, to the day of doom. And as it is with evil, so also with good. The bread cast upon the waters may not be found till after many days ; and then far away from the place where it was originally committed to the waves. The minister of Christ but rarely knows where the seed he has tried to sow for God may have fallen. It may be long ere it spring up : but still perhaps, some few grains may have taken root where he little expected, and may be a blessing and a comfort to him in that day, when he shall give an account of his ministry before the judgement seat of his heavenly Master. The father of a family who struggles earnestly to educate his children in the faith and fear of God, may be the instrument of extending to many a household after him the blessed influences which he had thought confined to his own. The officer, whose principles lead him to honour and obey his Maker,—who thinks it no discredit to his profession, no imputation on his manliness and courage, to be humble in heart and lowly before his Saviour,—may be assured that his good deeds end not with himself. And so, brethren, if we would wish to see more Christianity in the world ; more *real, vital* Christianity, I mean,—though we may not expect that we alone can change the face of the moral world, we must still try earnestly to exercise that personal influence, which every man, to a greater or less extent possesses, for the benefit of our fellows. No good thing would ever be done were men to shrink from such work because it appeared hopeless. We ourselves often-

times make our own difficulties : and there are few things indeed impossible, if attempted with a good motive ; in a strong, energetic spirit ; and with a full trust in the aid and blessing of God.

“Honour all men. Love the brotherhood. Fear God. Honour the King.” The final clause of this sentence is that to which I would, on the present occasion, first direct your attention ; because it appears to me that the principle it enforces on us is one to which just now our thoughts should be particularly turned : and also because subsequent reflection on the three first portions of the verse, may shew us how we may best fulfil, and cause to be fulfilled, the duty enjoined in the last.

Submission, then, to lawful authority is a duty most clearly demanded from us by the Scriptures. In the verses immediately preceding the text, St. Peter thus speaks : “Submit yourselves to every ordinance of man for the Lord’s sake : whether it be to the king as supreme ; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men. As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.” And St. Paul, (Romans xiii. 1, 2). “Let every soul be subject to the higher powers. For there is no power but of God ; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God ; and they that resist shall receive to themselves damnation.” In what precise sense these words are to be understood, where the line may be truly drawn between the obedi-

ence thus demanded from us, and that submission under unlawful or un-christian circumstances which cannot be supposed to be here meant, are matters with regard to which widely varying opinions have ever been maintained : and upon which it would not now be expedient, and still less is it necessary, to dwell. For no one here, I feel fully assured, denies the duty incumbent upon us to honour our Sovereign. The monarch whom St. Peter in the text bade the early Christians honour *as king* was none other than the Roman Emperor Nero, whose very name has become a byword upon earth. If *he*, then, were to be honoured for his office sake, how much more should we not honour, love, and reverence our gracious Sovereign Lady the Queen. Possessing little more than the mere name of the great prerogatives accorded in old time to those who have gone before her ; the Monarch is still to us the symbol of peace, order, and law. She is the representative of the dignity and power of the mightiest Empire the world has ever seen. Moreover she unites to her high office many noble personal qualities which endear her to a faithful and loving people. She is one whom her subjects delight to acknowledge, and whom they feel it not only a duty but a privilege to honour, succour and defend. And the constitution of which she is the head and sworn protector is one which, whatever may be the varying opinions entertained concerning particular details, few in this country would wish to overthrow ; seeing that, as a whole, it cannot but be regarded as a great blessing given to us from Almighty God, and the pledge of freedom, peace, and security to the land.

Such, brethren, I am assured, are our feelings as Churchmen and as Englishmen, and so we would have others feel. But we must

bear in mind that loyalty, due honour and respect to human authority, as we are taught by St. Peter, ought to proceed from, and be united to, other and higher principles and motives. If we would promote peace and order in this country, it must be by the spread of sound Christian truth throughout the land. It is assuredly a lawful and a good thing to band together for the defence of our homes against the assaults of violence or oppression. But we should, after all, look upon the necessity for our so doing as virtually an evil :—and we should aim at the promotion of a state of things in which men should do their duty as citizens from a *principle* of duty, and from a conviction that obedience to the laws and submission to constituted authority is not only the safest, but also the wisest and most salutary course. But this feeling cannot be expected to become general, till each in his own station acts according to the intention and import of the Holy Gospel, and endeavours to honour all men ; to love the brotherhood ; and to fear God.

There is much matter for thought in the words, “*honour* all men.” They enunciate a principle which few, I think, fully understand, and fewer still are prepared to maintain and act upon. “The dignity of human nature” when the phrase is used in a strictly religious sense, is a mockery and a snare. When compared with its pristine glory our nature is degraded, defiled, and wretched, and but for the grace of the Great Sacrifice would be lost. But still there is a sense in which human nature may truly be called dignified. It is yet capable of great things :—the powers of intellect ; the efforts of the master-minds of the world ; the undying works of divine, historian, philosopher, and poet all prove this. Marred and spoiled by sin

there is yet nothing beneath the sun one thousandth part so wondrous as the human mind. And because this mind, this intellect is an especial and peculiar gift from God, distinguishing His one rational creature from the brutes that perish; man is in this respect dignified, and most highly dignified too. And this his dignity belongs to him *as man*. This honour he may claim as God's immortal work; apart from extraneous circumstances of birth, rank, or profession. This dignity mere poverty cannot destroy; sin alone can materially tarnish it; and sin is equally undignifying, equally degrading in high or low, rich or poor. The distinctions of society must and ever will be maintained; but those distinctions, though they may modify, can never annihilate that bond of union which we are taught in Holy Writ binds together, even it may be in some cases almost against their own will, all orders and degrees of men. We, brethren, in this day do most undeniably overlook this grand fact, and neglect the great duty of honouring all men. There is a strange want of sympathy between one class and another: a dark mutual distrust: a general imputation of evil motives:—a belief, real or affected, in the desire of the one great contending party to overwhelm the other. But an end would at once be put to much of this, could we but honour all men, and strive to do to others as we would be done by. The possession of wealth, and power, and influence should not raise feelings of ill-will in the breast of a less favoured neighbour; nor should the want of these things render a man an object of contempt or indifference. Christianity requires that the poor should be succoured and defended; and we should desire that their wishes and prayers for the amelioration of their condition should be, if not immediately yielded, (for this sometimes may not be) at least

be regarded with attention and respect. The law of England is based upon a spirit of charity: and if we would make men loyal subjects, we should show that we who are prepared to defend the law, —not merely honour it, but are desirous to act according to its spirit. There are many serious evils existing around us; many things all good men would wish otherwise;—much social discontent, much grinding poverty, a grievous want of sound liberal education; these, and many other such things can only be effectually removed or even lessened where men have learnt to understand and feel the power of Christian principle. It is not for governments to do *all*: each man must, as I said before, work in the good cause for himself. The time we hope and trust may come, however distant it may now appear, when governments, in spite of themselves, will desire to act on Bible rules; for the simple reason that experience is sure to prove that they are the only lasting, the only safe guide; the only laws that can stand through all. And if, when these principles shall be thus publicly acknowledged, it shall be found that they have been more extensively acted on in private than had been supposed; the blessed task of the ruler will be an easy one, because it will be but the fulfilment of a work long before commenced.

To honour all men, then, implies an earnest belief that every man in the world is, in a certain sense, a being deserving of reverence, as God's creature, the noblest work of His hand: that the welfare of each individual, however far removed from any other by birth, station, or intellectual qualifications can never be altogether an indifferent object to any Christian man.

But while we are to honour all,—there are those to whom we

owe more than honour ; we are to love the brotherhood,—the members of Christ's Church ; those who having been baptized with us into the same Spirit, have been made heirs, if by faith and love they hold fast their profession,—of the same eternal home. How near and dear the ties which thus unite us to each other, brethren, could we but view them aright ! How forcibly do the Scriptures exhort us to the observance of our Christian duty from the consideration of this great fact, that we are all one :—all forming one great household : all brothers and sisters by a still more blessed relationship than that which unites kindred according to the flesh. What an earnest desire to promote the good of our fellow-believers would such a thought excite in us, could we but feel it from the heart ! But alas ! holy Christian communion is one of that host of spiritual blessings and privileges which the superficial religion of these days has long since ceased to regard. The love which should bind us together as one in Christ,—the mutual aid and comfort sought to be afforded by all to all in this relation : of this we know but little and it seems a principle which never enters into our daily thoughts and actions. Our Christianity, such as it is, has become a selfish thing : each man, with few exceptions, lives in regard to religion, as to other things, for himself alone : casting but little thought on the other members of the great Family of the Church. Most fearful damage is inflicted on religion by this state of things, and no marvel. Did we love our brethren and sisters in Christ as the Bible bids, it could not be that so many real children of God would live and die as they now do, in a spiritual sense, alone in the world ; solitary, as it were, in the midst of millions. How many struggle on through a weary life, battling against sin and seeking to grow in grace ; but

finding no helping hand to guide and comfort save His who is ever present. The soul-enslaving fetters of a conventional worldliness and an unchristian formality have bound us down to earth. But let those who would promote their own happiness and eternal welfare, and would aim at removing vast social evils seek to love the brotherhood,—their fellow-Christians, *as Christians*. The duty is not inconsistent with the strictest observance of social order. But in God's sight, as Christian brethren, "the rich and the poor meet together," One Lord has redeemed them;—one Faith has been professed by them; one baptism has constituted them members of one glorious family, the Holy Catholic Church :—they have "one God and Father of all, who is above all, and through all, and in them all." No professing Christian, then, can, even if he would, live to himself alone. As a member of a great household he is performing, or not performing the duties imposed upon him in that character. If he be acting consistently with his profession, then—because "when one member suffers all the members suffer with it, or one member rejoice, all the members rejoice with it,"—he will sympathize, *as far as may be*, in the joys and sorrows of his Christian brethren. Upon the poor and full of grief he will look as brothers in an earthly family look upon one of themselves who has obtained, by sad experience, too dark a knowledge of the trials of this evil world. The ready hand will be stretched out to help :—the kind word will not be unspoken :—the heart will not despise the unhappy sufferer of the Christian family because he may be a dweller in a lowly home, and may rest upon a bed of straw; nay, more, even because the baptized one may have rejected the riches of his Saviour's mercy, have run into a course of wilful deliberate sin, and may be an outcast upon earth. It is long

before brother ceases to love brother: it should be no light thing that should quench our sympathy for our brethren in Christ. And if we would so love the brotherhood: if we would bear and forbear: if, while we profess to be saved by faith in the Lord Jesus we would be careful to maintain the good works of Gospel charity, we know not how many we might be the means of bringing back to peace, contentment, and loyalty. Suffering makes men what otherwise they would not be. Hunger is a hard master. Stern facts are more powerful than pleasant theories. Unpitied and unsolaced misery is a sad foe to the gentler feelings of religion. When men feel that they have no earthly helper, it adds fearful force to the temptations which are ever but too rife to let go their trust in their Heavenly Friend, the Merciful One and the Just. They too often become reckless. They look for aid to any source; they listen to any offer of help, however vain and futile. They must have a sympathy of some kind; and if they find no *Christian* fellowship, if they have lost all sense of *Christian* brotherhood, we may lament, deprecate, associate to overthrow Communism and Socialism, but we can never expect to extirpate the feelings in which they take their rise, but by the exhibition of vital, and not merely nominal, Christianity. We must show those who suffer that we grieve for their sufferings, and that we will turn no deaf ear to their cry. The evils which surround us are *real*; it would be a grievous error to imagine that the poor man's cries for help are all excited by the intemperate suggestions of the demagogue or the fanatic. Not so. Believe me, brethren, that we, the more prosperous classes in the land have a great duty to do,—not only of repression but as God's stewards of restitution; we have works of self-sacrifice to perform, and the time has come when we *must*

perform them ; when our only security, if not against organic change, at least against disloyal discontent, must be sought in the love of man, —the earnest, hearty, unselfish, ungrudging love of man, arising from the fear of God, and from love to our Redeemer.

“Love the brotherhood. Fear God.” Without the one we cannot do the other. In these days surely we must soon come to fear God. As yet we fear man more than God. We are startled at the noise borne to us from distant lands ; the rush of thronging crowds : the voices of multitudes who have risen and subverted thrones : the tumult of gathering war. But do we fear God ? “The waves of the sea are mighty, and rage horribly, but yet the Lord, who dwelleth on high is mightier. He stilleth the raging of the sea, and the noise of her waves, and the tumult of the people.” Do we really believe this ? Are our thoughts, in these days of turmoil turned towards Him, the only sure defence ? It is high time that they were. It may be that if our nation had feared God more in past time, she would have been now a happier land ; for it is with nations as with individuals ; and we know that he only can be kept in perfect peace whose mind is stayed on God and who putteth his trust in Him. The true Christian stands apart, and as from the unclouded summit of a lofty mountain regards, not indeed with indifference, but still with a calm assurance of personal security, the lightnings and thunders which rage far down beneath his feet. He will not be afraid, let what may come. “The Lord is his helper : the Lord is his defence upon his right hand.”

Fear God, then, brethren, that you may learn to honour all

men, to love the brotherhood, and to honour the Queen. Cultivate above all things devotion to your Saviour, and simple obedience to the precepts of the Gospel. Cultivate them in your own hearts, in your families, in your neighbourhoods. Teach men by your own good examples the efficacy of Christian principles. Do not give the anarchist room to oppose order and religion by pointing to any one of you as an enemy of either. Day by day the thinking men of this land are awaking to a sense of their duties towards their fellows: suffer me to entreat you also to remember yours. Love your neighbour as yourselves. "You have the poor always with you, and whenever you will you can do them good:" act upon that which is at once your duty and your privilege. If you see oppression, denounce it;—if you see suffering, relieve it; if your Christian brethren mourn, sympathize with them: not by encouraging them in discontent or by pandering to unfounded prejudices, but by removing, as far as may be, the real grievances under which they labour.

And may God give us all grace, brethren, rich and poor, minister and people, to do our duty in that state of life into which it has pleased Him to call us! May we all seek to be faithful servants of our crucified Redeemer! For I again repeat, that without *personal* religion, without the love of Christ shed abroad in our hearts by the Holy Ghost, and a full and fervent trust in the benefits of the Atonement, we can never perform aright our duty towards others. But, on the other hand, a deep conviction of the danger of sin in our own hearts will lead us to do all we can, by God's aid, to repress it in the world. If we love Christ we shall love those for whom He died. If we truly regard God as our

gracious and merciful Father we shall never despise or look coldly on the sufferings of any one of those who are equally with ourselves His children. Our hearts will burn within us with a fervent desire to promote peace on earth, and good will towards men. We shall not merely be angry at the sad results of social evil, but we shall also do all we can to remove the causes which produce them. And this we shall do earnestly and seriously,—remembering that the day is coming in which we must all, whatever our station appear before God, to be judged not only for our directly personal acts, but also for the due discharge or for the neglect of our *relative* duties. And then woe for those, who after living in forgetfulness of God, have died with their work undone:—their own individual salvation unsecured; their duties as members of the great human family unperformed; the vast privileges of their Christian brotherhood unacknowledged or despised!

THE END.

DISCERNING THE SIGNS OF THE TIMES.

A SERMON

PREACHED IN THE PARISH CHURCH OF

MARKET BOSWORTH, LEICESTERSHIRE,

AUGUST 1st, 1848,

IN BEHALF OF

The Societies for

PROMOTING CHRISTIAN KNOWLEDGE

AND FOR THE

PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

BY THE

REV. GEORGE EDWARD BRUXNER, M. A.

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1848.



A SERMON.

LUKE xii. 56, 57.

Ye can discern the face of the sky and of the earth ; but how is it, that ye do not discern this time ? Yea, and why even of yourselves judge ye not what is right ?

THE resemblance of these words of our blessed Master to some which St. Matthew has preserved,^a will not fail to suggest itself. In both cases those addressed are told that, as from natural appearances of earth and sky they were wont to gather hints of profit, so should they watch to draw the higher lessons of spiritual nature from the times and circumstances in which their lot was cast. They are warned not obscurely, that to miss this were to their hurt.

But with this identity of meaning and purpose, there are points of difference, worthy of attention.

That which St. Matthew records, was the Lord's answer to men who "tempted Him," desiring a sign from heaven. To them the words of Him who reads the heart were expressive only of pointed and strong rebuke. Being the acknowledged guides of the people, they were on the one hand treated as its representatives—"a sinful and adulterous

^a Chap. xvi.

generation;" and, on the other, they heard not language like to that question which, surely, carries with it something of encouragement: "Why, even of yourselves judge ye not what is right?" Hardened through a long-indulged self-love, they themselves might not be thus appealed to.

But this appeal was made: this more encouraging language was held to them whom the Lord addresses less rebukingly in the text. These had not asked for anything; their minds were not pre-occupied with what they would like: they were, thus, nearer to a state open to conviction, desirous of guidance. Not that their case stood before His mind devoid of the necessity of being reproved. His address conveys that reproof. Only there seems in this, more than in that to the Pharisees, the expression also of a tender concern for the little advancement of the people. He had solemnly cautioned them against too fond a love of this world, or its spirit. Now, He further exhorts them to watchfulness and faithfulness. But each and all of these are put before them as things within their reach: not as though little caring for the word of Him whom they followed, they would thrust such warning and advice from them: rather implying, we think, a willingness on their part to accept the word, but associated with it a want of due consideration to what that acceptance might bind them.

Thus viewed, my Christian brethren, let us receive the Lord's words as spoken to ourselves.

St. Matthew's record may establish it as a thing settled, that the Saviour desired His advice to be ever present to the appointed teachers of His Church, as of great moment in their intercourse with them to whom they come ministering in holy things. St. Luke's account will show, that in the minds of His people generally, the great Head of the Church universal would have His counsel of affectionate warning to be deeply settled, and pondered over, as a relief in seasons of danger, as an abiding help for their advancement in heavenly spirit.

We will not doubt, that with His sayings of love the

Saviour of our souls would embrace us, as much as them of Jerusalem and Bethany, on whom His heart so often yearned.

We may find the consideration of them conducive towards the promotion of His glory in our own persons; and that consideration accords well with the intention of our Anniversary, when we meet to strengthen one another's hands in God, and desire to draw forth for ourselves fresh encouragement, and from others the proofs of a lively interest in those two ancient and venerable organs of our branch of Christ's Holy Catholic Church, which, in seeking to promote Christian knowledge at home, and to propagate Christ's Gospel in foreign parts, shews her mindfulness of her high calling, and her anxious care that her children lack not the opportunities of evidencing to their great comfort, the sincerity of their frequent prayers, that God's ways may be known upon earth.

Then, if ever we attempt to read the face of the earth and of the sky, oh! let us remember, with this lesson of nature, to be alive to learn, and careful to mark, the weightier lesson of revelation also.

Nay more, it will be good for us, not to rest content, save that, as we advance on the path of trial and in years, we improve in the aptitude of discerning this time, and of ourselves judging what be right.

For earth and sky, and all their varied appearances, are they not continually bringing about some purpose of the will of Him who governs all things in heaven and earth?

But not they alone. The same is the continuous object of those pure spirits which are ministering agents from the courts above to the heirs of salvation here. And these, again, though with less bright success, show forth somewhat of that cheerful diligence of obedience which is perfect in heaven. These, also, accomplish ever something fresh of the will of God most high; which will, speaking broadly, is the benefit of His people and the manifestation of His own glory. But that His never-wearied desire is being fulfilled continuously also by other instruments. "My counsel," saith the Lord, by His servant Isaiah, "that shall stand."^b

^b Chap. xlv. 10.

The opposition of adversaries God overrules, to work out, though unwittingly, His high behests.^c With all the rebellious spirit that is in the world, and with all the variety of causes which seems to us to be in motion, the whole universe is but one vast magazine of means, by which God executes His own wise and glorious purposes.^d Devils as well as angels, good men and bad men, peace and warfare, the course of nature and all changes and accidents,—all these, in different manners indeed, but to the same effect, are His instruments.

This would the Lord God impress upon the minds of men. This lesson He teaches in *prophecy*, “whereunto,” says St. Peter, to all Christians, “ye do well that ye take heed,”^e—and in His *judgments*, of which the Bible furnishes the sure record; but of which profane history also contains strong testimony. In *prophecy*, the two great visible means for the furtherance and completion of the Divine designs of mercy towards a lost race—I mean, *the Lord’s Advents*—are described in connexion with these two very opposites, the preaching of righteousness, and the ripening of unrighteousness. You will remember that lofty strain of Isaiah, in which he is understood to be pointing to both comings of the Lord Jesus: “Who is this that cometh from Edom, with dyed garments from Bozrah?”^f—names significative of the enemies of God and His servants generally, thus vanquished. The answer is: “I that speak in righteousness.” Again, “The day of vengeance is in Mine hand:”—what is this but indicating, as the Spirit by the Psalmist has taught us,^g that ungodliness and iniquity had been triumphing?

As respects one of the two comings promised, it is ours to look back on it as completed. Are not the two features adverted to, discoverable in the character of the fulness of the time, when the Son of God first came into the world? The sure witness of inspired writers, specially of the author of the Epistle to the Romans,^h gives a sufficient

^c Manning.

^f Chap. lxiii. 1, &c.

^d Bather.

^g Psalm xciv. 3.

^e 2 Peter i. 19.

^h Chap. i.

sketch of the prevalence of most intense wickedness among the gentile nations; whilst from other sources we know of an illustrious pattern here and there vainly struggling to check the spreading malignity of the moral pestilence. And though at the visiting of the day-spring from on high,¹ there was found, among the privileged families of Israel, Zacharias filled with the Holy Ghost, and Simeon and Anna, persons just and devout, holding forth the word of life,² yet how strong must have been the hold of sin upon the children of Abraham, when as a body they were charged with hypocrisy, and their guides were designated as sinful and adulterous! And as in ancient prophecy the two great epochs of the world's history are distinguished by the cotemporaneous working of good and evil, we may remark the same features in those occasions when God has especially come forth with the visitations of His chastening wrath.

These *judgments*, giving effect to many an alarm of the prophetic trump, would seem to have fallen upon times, when, though unrighteousness abounded, the voice of righteous warning was loud in the ears of men, and a very fervent display of the riches of God's lovingkindness was perseveringly exhibited unto sinners. Noah, an eminent preacher of righteousness, testified of this to that generation which would not heed the threatenings of one who walked with God, and so paid the penalty of their iniquities in the wide-spreading deluge that spared only the ark of Ararat and its few. Among the men of Sodom, described as sinners before the Lord exceedingly,³ there was just Lot, vainly appealing, and vexing his righteous soul from day to day, with their ungodly deeds.⁴ Again, have we not come to know of a connexion between, on the one hand, the preaching of that greatest born of woman, urging to repentance at the ford of Bethabara, followed directly by that most touching proclamation of God's love, by the mouth of that greater than John Baptist, like unto whom never man spake before, or hath spoken since:—on the other hand, that signal visitation

¹ Luke i. 78. ² Phil. ii. 16. ³ Gen. xiii. 13. ⁴ 2 Peter ii. 8.

of vengeance, when Jerusalem, which had killed prophets and stoned them sent unto her for peace, and at last had cast out and murdered the Holy One, calling down His blood upon herself, was, according to threatening, laid low, and her children within her, to be henceforth without king, or prince, or sacrifice,^m under the blight of a desolation which is set forth to us, and to all men, as a figure of things yet greater and more awful.

For of this judgment especially—though of the others cited also—it is to be remembered that they stand forth as the shadows of the great day, when all things that offend shall be rooted out of the kingdom—when, the righteous being gathered with the Lord that bought them, to be with Him for ever, the wicked shall perish for ever—when every knee shall bow to Jesus, and God in all things shall be glorified.

Before that day come, wickedness is to be fully ripened among the children of men. So affirms the Spirit of Truth. Especially note his words, who, having been among the chosen ones, the disciple that Jesus loved, was subsequently also among the Inspired ones, the more favoured, for to him was given the privilege of a sight, fuller than with the others, stretching forth to the end of all things.

St. John thus writes: "I saw the beast, and the kings of the earth and their armies, gathered together to make war against Him that sat on the horse, and against His army:"ⁿ of which the interpretation is taken to be this, 'the whole power of all the kingdoms that have been grafted on the Roman Empire, all the acts of the corrupt Church with which they are so closely leagued, "the beast and the false prophet," unite all their forces under a delusive expectation of establishing their reign; "they shall make war with the Lamb. But the Lamb shall overcome them; and they that are with Him are called faithful and chosen."' ^o Other passages might show also, that the period of the second advent of the Lord of Life, shall, like the first, but only in greater measure, be

^m Hosea iii. 4.

ⁿ Rev. xix. 19.

^o Girdlestone.

distinguished by abounding zeal as well as the abundance of iniquity. And this similarity will, in part, account for that which will not fail to strike the observer of the older prophecies, e. g. Dan. xii. and those stirring calls of Isaiah, brought forward regularly in the sundays of Advent, which pointedly engage attention to the twofold coming of Christ to our world.

In these passages, it is difficult to determine which expressions refer to the first, which to the second Advent, and how far indeed both of these may not have been simultaneously present to the inspired prophet's view, so that in the Old Testament these two most memorable periods, having similarity of feature, are intimately blended together. And in truth, such from the first has been the history of good and evil in the world,—the two present together, but ever conflicting, in those characters that have obtained the report of true wisdom in their several generations, and now rest peaceful as the ingathered of the Church of God. According to that voice uttered in Eden, "I will put enmity between thee and the woman,"^p there has existed, from that day downward a perpetual strife between the seed of the woman and the seed of the serpent; and if the great enemy has been bruised in his head, often and often has it also happened, that there has been bruised also the heel of the servant who strove for God; the malice of Satan brought out, indeed, ever in vigour, proportioned to active goodness on the part of the Church or her members. But oh! God be praised, this alike observable, that then his wrath hottest, when his kingdom has been most tottering. Witness two instances in illustration. The blinded persecutors of the protomartyr of the Christian faith kept silence,^q until Stephen's telling words showed their resistance to be vain. When he proclaimed the certain triumph of Him whom they despised: "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God;" then, with infuriated frenzy, they ran upon him with one accord, and

^p Gen. iii. 15.

^q Acts vii. 57.

cast him out of the city, and stoned him. And yet it is known, how great an increase resulted from this very act, to the cause and kingdom of the Lord Christ. Again, in the case of that mourning father who besought Jesus for his demoniac child,^r—when, in recompense of a most touching example of faith, the Great Healer had given the word, “Thou dumb and deaf spirit, I charge thee that thou come out of him, and enter no more into him,” then, as the oppressor’s hold was loosening, and his power departing, the evil spirit cried and rent sore the child, so that he was as one dead.

In these thoughts, which I would, my brethren, that I had been able to put before you more strikingly,—in these thoughts we shall find enough, if only we believe, to assure us what we should interpret as “the signs of the times.” They are these:—

Good developing itself more actively in proportion to the vehemence and dangerousness of evil; evil measuring itself, by violence, by craftiness, with the expanding and strengthening of the love of God’s service which is perfect freedom.

On the one hand, increased light; on the other, thickening darkness.

More earnest zeal; and deeper recklessness.

The fervour of prayer with some; with others, the abounding of blasphemy.

Here the disseminating of religious treatises, executed in the grace of a right judgment; there the scattering of profane and poisonous publications, with a view to unsettle, yes, and to pervert.

On the one hand, self-denial in many of its untold variety of appearances; on the other, self-indulgence, paraded or at least excused, yet anyhow claimed as the birth-right of unfettered man.

Yet stands there not forth to men of every age, as a thing the attainment of which is to be the object of their

^r Mark ix. 26.

steadfast pursuit, as a petition to be daily used? "Thy kingdom come." And He who taught us and all men this, has added, "the kingdom of God cometh not with observation."^a They who on earth accept and observe its laws, have been, and still are, illumined with the bright shining light of heavenly wisdom: but then, what the real nature of that light be, is not a question which has occupied the enquiries and notice of the many in any age; the zeal of the subjects of the heavenly kingdom applies first to the purifying of their own hearts, and then on matters not of general attraction; the voice of their prayer is more in the secret chambers than open in the streets; their self-restraint and discipline is studiously kept from public eye. And thus that kingdom, of whose subjects these are characteristic features, in this respect as in others, cometh not with observation.

But it is silently drawing on; there is a voice preparing the way of the Lord now-a-days also, in this world, which, though it contain much to delight profitably, is yet, in comparison with that better one promised, where are good things passing man's understanding, but as a wilderness. In this world's wilderness the Missionary is that voice preparing the way of the Lord; and, brethren, the man who would faithfully discharge this service, must indeed point out to them afar off, who live not in, or near to, troubled spots, that there shall be upon the earth in the last times portentous signs; but surely not less is this part of the counsel of God, which is unto salvation to every one that believeth, to be dwelt upon to such as have their earthly settlements in contiguity, if not in very contact, with such scenes of great commotion; for He who knows all from the beginning, and has Himself appointed the end and its approach, has graciously forewarned men in this wise: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which be coming on the earth;"^t and

^a Luke xvii. 20.

^t Ibid. xxi. 25.

in mercy has He added, for the unspeakable comfort of the faithful: "When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh;"^u there is hastening on, and close approaching, that deliverance and glory which you have truly desired in your oft-repeated supplication: "Thy kingdom come." "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world."

And if the souls of less favoured servants, considering these distresses on the earth, portrayed by the Son who is one with the Father, to be judgments from God on high, be thereby sorely smitten and downcast, the preacher of righteousness has now-a-days also this assurance of mercy to proclaim from the treasures of the Spirit: "His anger endureth but a moment; in His favour is life; weeping may endure for the night, but joy cometh in the morning."^v Yea, not even *through* the night may it, perchance, endure, for again another Scripture speaketh of a cry being made at midnight: "Behold, the bridegroom cometh, go ye out to meet Him;"^w and lo! then soon do the wise and faithful enter with their Lord, long-awaited for, into His eternal joy.

However nearly we may view present appearances as approaching to the prescribed precursors of the end of this world, never let us lose sight that "of that day and that hour knoweth no man, no, not the angels of God."^x What will be awfully sudden to the great mass of mankind, may, in a lesser, yet in some degree, surprise the faithful too of the last generation. Indeed the Lord's words are expressly, "As a snare shall that day come upon all men that dwell upon the face of the whole earth."^y

And yet, though it be thus ; though it is not ours to know the times and the seasons,^z which the Father hath kept in His own power, it is required of us to discern the signs of

^u Luke xxi. 28.

^v Psalm xxx. 5.

^w Matt. xxv. 6.

^x Mark xiii. 32.

^y Luke xxi. 35.

^z Acts i. 7.

our own times. Inattention to this point on the part of Christ's ministers, might subject them to the same heavy censure that is recorded against the Pharisees of old; and all Christians will do well to take to heart, that if overwisely to expound be unsuitable, so likewise, and not less unbecoming and unsafe, is that more general temper of slighting the prophecies and gracious forewarnings of Christ our Saviour.

Then, *What are the signs of our own times?* The question at once recalls the revolutions and convulsions of the last months; which may, indeed, show that there is no tyranny so malignantly savage as that of an irresponsible mob,—no despotism ever so terrible as anarchy,—no positive law so oppressive as the absence of law. But all this, and the feverish apprehensions of greater evils which still occupy so many minds, these seem but the outward manifestation of that startling spirit, which characterizes the present age, a period embracing, assuredly, more than one generation. For some while past, the spirit of change has been on the increase. Now ties are fast dissolving. Restraints which have been generally esteemed useful, in some quarters valuable, and even more, are being swept away before a sudden developement of the physical and intellectual forces of mankind. The present seems marked out as a period of transition from things old to things new, in a manner too palpable not to strike the apprehension of the dullest, and rouse the imagination of the soberest mind. Where is the quarter, in which uncertainty, and anxiety, and distress are not existing? Whether, or not, we agree in judgment, as to what has brought us to where we are, we truly are in circumstances, which saints of old saw afar off, and of which they thought good to give us warning.

The slumber of the last age is broken. Activity abounds far more than in the age past. We need not attempt to deny that there may be greater activity of evil and for mischief; but surely of the other also is there increase. Much as there may yet remain for us and our children to do, great

additions have of late been furnished to the churches, and schools, and books of sound learning to the people of these islands; and there exist other evidences also of the warmth of Christian love being animated afresh in this direction. Towards kinsmen and associates abroad, surely the Church's energies of godly care have (we speak it in thankfulness) received a mighty impulse. Nor can we fail here to record our joy for that convincing testimony, lately afforded in the completion of that most hopeful work of charity, the Church's Missionary College at Canterbury, rightly termed "an event of the age."

Indeed things are proceeding on a wider scale than heretofore. All, whether we regard the political, or social, or religious aspect, is hurrying on on a great scale. Men's hearts are stirred for evil or for good,—for this world or for the next. All feel an unseen Presence which forbids their resting, which urges them onward. There are in this juncture some, as at God's command, mindful to build for themselves and their families an ark which shall carry them above the raging of the storm. Among these may you, dear brethren, be found. Others think to form for themselves a tower of strength, which will in the end prove to the planners as another Babel. In truth, knowingly or not, yet as though a sifting time were at hand, men are taking their side. Some lift up and boastful,—others lowly, yet full of good hope; neutrality seems not to be; some are engaged for Baal, whose service costs no pain, and even opens the door to many a guilty pleasure; some for Christ, though they know that in following Him they must be partakers of His cross, it may be, to be perfected by the keen edge of pain. The faithful are becoming more so, and their faith evincing more outwardly of its hidden life: the good, through improvement of edifying opportunities, waxing in grace and becoming better; on the other hand, the unfaithful fast falling away, the bad growing hardened, becoming worse.

Thus the crisis seems to be fulfilling the concluding words of Daniel's prophecy: "Many shall be purified, and

made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.”^a Or again, that awe-inspiring record of the Apocalypse, so like to the Spirit’s saying by the earlier prophet: “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.”^b And in the lengthening shadows, almost we fancy that we see preparation proceeding for the answer to that universal summons, which is so majestically set forth in the grand simplicity of the fiftieth Psalm.

Now in this struggle we of this land seem marked out for evil or for good. An influence one way Britain must ever exercise; for as the ocean which surrounds her is her chartered domain, so the world itself is her field. And we have within ourselves, more than any other Church and nation, the elements both of Christ’s kingdom and Satan’s kingdom. From English parentage are formed nations greater and mightier than ourselves. That little speck, which is but as one-thousandth part of the area of the globe, numbers as subject to the British Crown, no less than one-seventh portion of the human race; and of the eight hundred and sixty millions composing this generation, one of every nineteen now speaks the English tongue. Wherein is all this to end? Who is the Giver of it all? Conscious that, though for no merit of ours, there is within reach of the inhabitants of this land a larger share of blessings, temporal and spiritual, than is to be met with in any country throughout the earth; and that we have the means, that have never been surpassed, of recommending that truth to others, we should often put to ourselves the question: What shall be the end of all the honor, authority, and influence, which we so singularly possess? Shall they who have gone forth of us, or have adopted allegiance with ourselves to a common Sovereign, be left, among their many gladdening reminiscences of their natural or adopted mother, destitute of that

^a Chap. xii. 10.

^b Rev. xxii. 11.

chiefest of blessings, the sufficiency of means at hand, to promote among them the holding fast of the faith of "the glorious gospel of the blessed God,"^c which, in no meagre sense, is committed to our trust? Shall not we see to it, with even increasing anxiety of care, that in spirit like to the loving salutation tendered to Rebekah,^d our scattered colonists, and the multitudes enjoying British guardianship, may welcome the Church of our land with this blessing: "Thou art our sister; the mother art thou become of thousands of millions, and thy seed hath come to possess the gate of those which hate them?" In such case, the hope were, perhaps, not unlawful, that in the day which shall apportion a praise never to be withdrawn, our holy mother shall, for the merits' sake of her great Head, be made joyful with a privilege akin to that of faithful Abraham: "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven . . . and in thy seed shall all nations of the earth be blessed; because thou hast obeyed my voice."^e On the other hand, glorying in the singular majesty of the name of Britain, are we listening to the tempter's voice: "All these things will I give thee,"—glory, wealth, luxury, might, not less, (it may be greater,) than were pourtrayed to our great Exemplar in the season of his first temptation,—“All these things will I give thee, if thou wilt fall down and worship me?” Shall the love of indolence and ease—shall desire of power, or a yielding to the spirit of covetousness which is idolatry—shall ambition which cares only to wield a sceptre, regardless whether or not it be a sceptre of righteousness—shall passions whose character may be traced in the subtle adversary who is yet permitted to ensnare—shall such things for ages to come be the mark of British rule? Is it by such means that we have gained it? Not to the manner of obtaining *all* our possessions, nor to the character of the present hold of *all*, do we refer. But there is need, brethren, for such questions, condemnatory as withal they be; when the history of our Indian empire, and

^c 1 Tim. i. 11.

^d Gen. xxiv. 60.

^e Gen. xxii. 17, 18.

the history of our Penal Settlements, pass before the mind. Let this reference to the first stand thus—because there seems, God be praised, a spirit awakening or awakened, which will lead in full earnestness, to the due care of the highest interests of the Indian millions. But woe to us, if there be shut out from our minds the contemplation of our Penal Settlements; beings of immortality, proved regardless of their God and Saviour;—men, whose offences, including even the more heinous, have all been, to our judgment, established as of malignant cast, as crimes—sent forth from churches and pastors, and various opportunities of good, to companies where such means of spiritual recovery and amendment, if they exist at all, exist only very scantily and ineffective.

Here is a case in which the Society for the Propagation of the Gospel commends itself as an instrument of good, eminently hopeful, because admirably qualified for the furtherance of the designs of compassionate love. To the fullest extent of which she is capable, she lends her aid to repair the soul-wounding mischief which has been so much deplored; and if the interest of stayers at home will but give her the means, the Society for the Propagation of the Gospel will be able to repair much, and lay good foundation for the reclaiming of our condemned countrymen,—will be able to sow seeds that shall ripen into the harvest of a glorious conversion unto Christ, from among many of our own blood, and especially those thousands of thousands, who in the varied climes of America and its islands, in the vast regions of Hindostan, in the promising field of Africa, in the genial districts of the Australian continent and its dependent groups, on many a solitary island of the wide ocean, all admitting their connexion with Britain, yet lack what ought to be to us here the most valued treasure, the knowledge and worship of Him whom to know is everlasting life.

Well may we love to have part in the operations of the Society for the Propagation of the Gospel; not unthankful for the labours of others, we may feel that this accredited organ of

our Church demands our first interest, upon that broad, yet not gainsayed principle, that *Charity begins at home*. Only think of the dioceses of our colonial possessions : Madras, with its one bishop, in the number of its square miles, nearly equal to the British Isles ; whilst the Indian metropolitan of Calcutta superintends Bengal, whose extent exceeds that of France and Spain combined. In the western hemisphere, two bishops dividing between their charge two tracts, which more than equal France with its many provinces and officers, and England with its not too numerous episcopate. These facts may tell us, when we feel our responsibilities, that it is well a society should exist, not going beyond such limits, and that we do well to forward exertions that confine themselves to such more immediate appendages of home.

And again, from distant kinsmen and adopted Britons, let us return more closely to home. What is to be found still at this advanced age ? Sad, appalling spectacle. Think of London, with its statistics of spiritual degradation lately made public through Parliament ; think of our many manufacturing towns ; after all the efforts which have been made, and vigorous ones too, there yet remains, in the midst of boasted light, and knowledge, and refinement, and luxury, and avowed sympathy for Christ's poor, an amount of spiritual darkness and destitution, than which heathen lands may not furnish a worse, or more pain-awakening sight. Here are in truth, not hidden, but open and to be read of all men, the elements among us of Satan's kingdom ; the copious seeds of depravity, misery, and destruction.

Would we leave things thus ? Oh ! too near we are already, not to tremble anxiously, lest in sight of God to whom vengeance belongeth, our vast metropolis become what St. John saw Babylon to be, "the cage of every unclean and hateful bird, the hold of every foul spirit, the habitation of devils ;"^f concerning which God hath said moreover, "Alas, alas, that great city, in one hour is she

^f Rev. xviii. 2.

made desolate, with violence shall that great city be thrown down, and shall be found no more at all, she shall not rise up from the evil that I will bring upon her." §

But would we bestir ourselves, yet at this late hour, as men in earnest? discerning the time, its character and its wants, judging what is right, resolved to try the doing of it, accounting it a thing urgently incumbent upon one who bears Christ's name, to promote the growth of Christianity, as the means of rescue and salvation. Are such our feelings? And, indeed, they may well be: then let us be eager to push forward the advance of that other instrument of good, the Society for Promoting Christian Knowledge. For this handmaid of our Church undertakes the weighty part of supplying the Bible to the poor at a cheap rate; of circulating throughout the land those Scriptures which, duly received and understood, make men wise unto salvation; and of supplying, with the Bible, at an equally low price, the Prayer Book of our Church, the Homilies, and a great number of religious books and tracts, in aid of men working to win souls unto Christ, and with a view to counteract that diabolical dissemination of moral poisons, which an acute observer of the times,^h in whom the Spirit of Christ seemed indeed to breathe forth love and power, has lately declared, he believed never to have been so well understood, or so industriously promoted, as now.

In truth, the associated institutions for promoting Christian knowledge at home, and for propagating Christ's gospel in foreign parts, have, as they have long had, the strongest claim upon our support. That work, which, from the peculiarity of our social system, and owing to the division of feeling and parties, the state and the legislature, as such, cannot undertake, that is to us a duty, as essentially interwoven in the will of God our Saviour.

The present times furnish the strongest stimulus to be up, and active, and persevering in this matter; leaving us but faint consolation, if we refuse, or fall back; but en-

§ Jer. li. 64.

^h Archdeacon Bather.

couragement also, great and sure, may be brought home to us from the success which has attended efforts hitherto made.

May it be ours, brethren, to take these thoughts to heart; to which let me add the repetition of words of counsel from our Archbishop, on the occasion before adverted to: "Not like to much of our expenditure, which perishes in using, and leaves nothing but a vain regret, is that which we expend in propagating the Gospel, and in the promotion of Christian knowledge. This may be endued with value incalculable, not ending with time, but enhanced through all eternity, if it supply the means of a sinner being reconciled unto God, of the spiritually dead being made alive, of the spiritually lost being found;" and think in addition, brethren, of the feeling with which we shall meet before the Throne any soul so reclaimed, and gathered to the Church of the first-born.

Oh! cast ye in, prayerfully, thankfully, faithfully, hopefully; cast ye in unto the treasury of God; lay up in store a memorial this day, a keepsake, with the faithful God. It is He who expects love and loving deeds of the faithful; that Christian love which, caring for all, praying, labouring, giving for all, that all may know the love of Christ, which passeth knowledge, and be filled with all the fulness of God, is, indeed, the first and last commandment, the fulfilling of the law and of the Gospel.¹ Such love our God and Saviour is now looking for from us; think ye not, all the more, if the measure of iniquity be filling up. Then testify of your love abundantly; let the measure of your zeal be according to the measure of the last times; for truly, where the affections be fixed on God, the coldness and deadness of others will fan them into a flame. The fact, that abounding iniquity, and clearer light and abounding zeal arise together, and are prophesied to be together, let us take as a rousing caution to our souls not to allow our love to wax cold; nay, to have it wax hotter and hotter, in renewed vigour of service unto Him who loveth us. As rivers are running perpetually into

¹ Girdlestone.

the sea, and yet the sea is never full, but the rivers still pour in their stream; even so, dear brethren, must our love be,—continuous, unbroken, persevering.

“He that endureth unto the end, the same shall be saved.”^k “Then cast thy bread upon the waters: for thou shalt find it after many days. . . . In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that.”^l “Prove me now herewith, saith the Lord, if I will not open the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it.”^m “The wise shall understand.”ⁿ “They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.”^o

^k Matt. x. 22.

^l Eccles. xi. 1—6.

^m Mal. iii. 10.

ⁿ Dan. xii. 10.

^o Ibid. 3.

THE END.

A SERMON

PREACHED IN WESTMINSTER ABBEY,

ON

EASTER SUNDAY EVENING, APRIL 23, 1848,

ON THE OCCASION OF THE RE-OPENING OF THE CHOIR, AND THE
APPLICATION OF THE TRANSEPTS TO THE RECEPTION
OF THE CONGREGATION.

BY

WILLIAM BUCKLAND, D.D.,

DEAN OF WESTMINSTER.

LONDON:

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A SERMON.

"GIVE UNTO THE LORD THE GLORY DUE UNTO HIS NAME: BRING AN OFFERING, AND COME BEFORE HIM: WORSHIP THE LORD IN THE BEAUTY OF HOLINESS."—1 *Chron.* xvi. 29.

THE inaugural occasion of this day's solemnity, and almost second dedication of this holy temple to the service of God and of the Christian religion,—to the uses of that pure and reformed part of Christianity which forms the basis and the superstructure of our National Church,—this inaugural solemnity, at which it is the privilege of all now present to assist, and take their part in these first fruits of holy worship, and first offering of Christian prayer, on the auspicious resumption of our accustomed services in this renovated and newly decorated sanctuary of the saints,*—the circumstances, I say, of this solemn occasion recall to our recollection many parallel occasions in the history of our National Church, and of the Universal Holy Catholic Church, of which we form a part. They remind us also of parallel dedications in the history of God's earlier dispensations to His chosen people, one of which is cited in the passage

* See Note 1.

wherein our text invites them to "Worship the Lord in the beauty of holiness!"

We read in 1st Chronicles, chapters xv., xvi., that David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent; and David gathered all Israel together to Jerusalem to bring up the ark of the Lord unto his place, which he had prepared for it, and offered bullocks and rams; and that all Israel brought up the ark of the covenant of the Lord with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps; and they offered burnt sacrifices and peace offerings before God, and said (chap. xvi. 35), "Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to Thy holy name, and glory in Thy praise. Blessed be the Lord God of Israel for ever and ever. And all the people said, Amen, and praised the Lord."

To worship the Lord in the beauty of holiness—to stand in awe of Him who is the omnipotent and omnipresent Creator and Preserver of the universe—is indeed the duty, and should be the practice of every son of man that rejoices in the name of Christian, and that has by baptism been admitted to the privileges of sons of God, and joint heirs with Christ.

The love of God, which is implied by acts of holy worship, and the fear of God, resulting from such habitual worship, and founded on filial love, and

on religious awe, and a dread of offending Him, are feelings in unison with those of the inspired writer of the words quoted in my text, and well accord with the occasion which this day assembles us together, on the completion of a work of piety, that will, we trust, endure to distant generations as a monument of the zeal in God's service, and the devotion and piety and taste of the age in which we live—an age, indeed, remarkable beyond all that have gone before it for rapid advancement in civilisation, and for improvement in arts and sciences, that multiply the comforts and exalt the worldly condition of the human race ; and not less remarkable, in a religious point of view, for a general return of public opinion and individual practice to a serious and proper sense of religious duty and religious obligations, from a more lax condition of theory and conduct which prevailed in the century preceding the present, and in which many of us have lived to witness most important improvements, and a blessed change.

We have witnessed the daily and annually advancing civil and religious prosperity of our common fatherland, safely conducted through struggles which have torn and lacerated other kingdoms ; and still by God's blessing maintaining us in a state of high religious, and moral, and political exaltation, which we may venture to affirm is without example in the past or present history of nations. Truly, the lot has fallen to us in a fair ground. Yea, we have a goodly heritage. We have an heri-

tage, civil and religious, such as at no preceding period of the history of the world has been enjoyed by any, even of the most highly favoured nations, in the most distinguished times, that have left their records for our instruction and admonition, upon whom the ends of the world are come.

Born in these late periods of the world's history, let us then pause a little moment, to consider our actual position. Where are we?—and what are we? What is our cosmical position in the universe of God's creation? At what point are we at this moment, becalmed, or sailing with fair winds, or drifted by hurricanes on the ocean of eternity?

What and where are we, my brethren, as a nation and as individuals? At what turning point stand we in the history of our little day of life? What are we, and what is all our world in the sight of Him who made the universe, to whom one day is as a thousand years, and a thousand years as one day—who and what are you, that at this sacred hour, for the first and last time of your mortal life, are met within these walls, as a miscellaneous congregation, to devote a little moment to the praise and service of the God that made us, and placed us for a while in this world, and will shortly remove us to another and more enduring state of being?

What are we, the actors of an hour upon the transitory stage of mortal life?—what are we that now stand before the altars which kings in by-gone ages have dedicated to the Majesty of Heaven—we,

short-lived denizens of earth and candidates for Immortality? What are we? What have we done beyond the millions of less highly favoured sons of Adam, in less enlightened regions of the globe, to deserve the blessings with which this and every day of our life is crowned? We are all on our journey of life towards another and a better world. We know not what or where we shall be in any future hour of our existence. Let me remind you where we are, for the next brief fragment of the passing hour. You are now, for the first time, sitting as a congregation in the transepts of this Abbey, amidst the monuments and over the graves and mortal remains of a glorious band—of the most distinguished worthies that have adorned our country—amongst the monuments of kings, and queens, and poets, and historians, and philosophers, and divines, and statesmen, and warriors; before the monuments of our Chaucer, our Spenser, our Shakespeare, our Milton, our Camden, our Newton, our Busby, and our Barrow.

In the words of one of the brightest ornaments of our nation and of human nature—one whose bones are here laid in a *royal* sepulchre,* and whose monument stands there before me†—in the words of that great spectator and literary reformer, and grand exemplar of taste and purity, who fixed the standard of our language, and refined the literature of our

* The body of Addison was placed in the Jerusalem Chamber, and thence carried in state to a grave in the north side aisle of Henry the Seventh's Chapel, near the tomb of Queen Elizabeth.

† In Poets' Corner; a statue by Sir R. Westmacott.

country,—in the words of the elegant, and chaste, and classic Addison, I will tell you further where we are :—

“ When I am in a serious humour,” says Addison, “ I often walk by myself in Westminster Abbey, where the gloominess of the place, and the use to which it is applied, with the solemnity of the building, and the condition of the people who lie in it, are apt to fill the mind with a kind of melancholy, or rather thoughtfulness, that is not disagreeable. What innumerable multitudes of people lie confused together under the pavement. Men and women—friends and enemies—priests and soldiers—monks and prebendaries—are crumbled amongst one another, and blended together in the same common mass. Beauty, and strength, and youth, with old age, weakness, and deformity, lie undistinguished in the same promiscuous heap ! In the poetical quarter I found poets who had no monuments, and monuments which had no poets. War had filled the church with many of these uninhabited monuments, erected to the memory of persons whose bodies were buried in the plains of Blenheim or the bosom of the ocean. I can improve myself with those objects which others consider with terror. When I look upon the tombs of the great, every emotion of envy dies in me. When I read the epitaphs of the beautiful, every inordinate desire goes out. When I meet with the grief of parents on a tombstone, my heart melts with compassion. When I see the tomb of the parents themselves, I consider the vanity of grieving for those whom we must quickly follow. When I see kings lying by those who deposed them, when I consider rival wits placed side by side, or the holy men that divided the world with their contests and disputes, I reflect with sorrow and astonishment on the little competitions, factions, and debates of mankind. When I read the several dates of tombs, of some that died yesterday and some six hundred years ago, I consider that great day when we shall all of us be contemporaries and make our appearance together.”—*Spectator*, Vol. I., No. 26.*

But I proceed to the larger question. Where are we, as men and Christians, not only in our private

* See Note 2.

relations as individuals, but in our public relations as a nation, as members of a Christian Church, and Christian Community ?

The world around is overhung with clouds and darkness ; the little cloud that has for some time been floating no bigger than a man's hand, in the political horizon, has gathered into a storm that is bursting over the fairest provinces of Europe.

Among our nearest neighbours and friends on the continent, the whole earth is shaken, the fountains of the political deep are broken up—the bonds of the social system are burst asunder—the demon of discord is let loose—the vials of God's wrath seem to be pouring forth over the greater part of Europe.

As yet, however, thank God, there are marked differences between the movements now in agitation, and the atrocities, and blaspheming impieties of the Revolutions of half a century ago.

The sanguinary spirit of revenge and massacre that marked that horrid period in the history of humanity, has not yet burst forth ; and the fiend-like renunciations of God, and of all religion which then prevailed, have not been renewed.

Our modern schools of philosophy too have changed their moral phases within the present century. At the close of the last century, in the days of our fathers, and during the youth of many who are still living, the study of philosophy was too often and sometimes too justly suspected to be allied to infidelity ;

the study of second causes halted short of arriving at the first.

Modern professors, in carrying their researches more closely into God's laws, by which He regulates the movements of the material world, have been permitted to gaze more intensely on the great source of light and life, and in every fresh discovery they find a further and another revelation of the infinite wisdom, and power, and goodness of the Creator—

“ Deum namque ire per omnes
Terrasque tractusque maris cœlumque profundum.”

The present out-breaks in the world are not against religion, but are political ; arising from the too long delayed concession of governments to the advancing intelligence and education of the masses of mankind. The march of intellect (as it is sometimes called) has not been met in other countries (as it has been met in this) by simultaneous gradual concessions and more liberal institutions.

Hence our safety and comparative tranquillity, amidst the storms that disturb the world around us. Notwithstanding the feeble outbreaks of a few unquiet and discordant spirits, the bands of society among us are for the most part solid and firmly knit together — the foundations of our civil polity are sound, and fixed upon the Rock of Religious Principle, and Political Justice ; they rest on the basis of Religious and Political Freedom—the growth of centuries of struggle.—Spite of the ravings of a few

rebellious factions, the masses of our people are sound and well-disposed, and are sensible of the liberty they enjoy, and know that loyalty to the Constitution is loyalty to themselves.

We are for the most part, each in our respective stations, ready, and anxious, and zealous to perform our duty, and are honestly fulfilling our obligations to our country, our neighbour, and ourselves. The duties of property are not less recognised, than the rights of property throughout the land. With a few painful exceptions, which public opinion holds up to general condemnation and public scorn,—with these few exceptions, our higher, and middle, and lower classes, are all performing well their relative duties, mutually assisting and mutually respecting one another: the rich affording protection, employment, and honest occupation to, and relieving the necessities of the poor; and the poor respecting and co-operating with, and advancing the interest of their employers, for mutual and general good. Each and every link in the moral chain, of adamant strength, that binds our multifarious classes of society together, is firm, and has been well forged, and tested and proved sound by centuries of religious and political struggle, from which the steady good sense and sterling virtue of the Anglo-Saxon race has constructed that one supremely great, and well-proportioned, and nicely adjusted body politic, (duly divided in powers and privileges,) which forms the stupendous fabric of the British Constitution.

But notwithstanding the existence of so much that is good and praiseworthy among us, there are not, and never have been wanting, discontented and rebellious spirits, from the Titans of Heathen Mythology, banded together to pull down Jupiter from his throne, to the revolutionary demagogues of the last and of the present century; there never have been wanting discontented and rebellious spirits, ready to wage war against the very decrees of Heaven, and to resist all law, and all authority, and power. The bad subjects and dregs and scum of society, the reckless, the idle, and the discontented, have ever been responsive to the call of resistance to all constituted authority, and of opposition to the laws of God and man. Thus, when David and Jonathan conspired against Saul, "Every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them."—1 Sam. xxii. 2.

But the Lord is King, be the people never so impatient; the God of Nature has determined that moral and physical inequalities shall not only be inseparable from our humanity, but be co-extensive with his whole creation. He has also given compensations co-ordinate with these inequalities, working together for the conservation of all orders and degrees in that graduated scale of being, which is the great law of God's providence on earth. From the mammoth to the mouse, from the eagle to the humming-bird, from the minnow to the whale, from the

monad to the man, the inhabitants of earth, and air, and water, form but one vast series of infinite gradations in an endless chain of inequalities of organic structure and of physical perfections: "There are also celestial bodies, and bodies terrestrial; and one star differeth from another star in glory."—1 Cor. xv. 40, 41.

So also there never was, and, while human nature remains the same, there never can be, a period in the history of human society, when inequalities of worldly condition will not follow the unequal use of talents and opportunities originally the same—industry and idleness, virtue and vice lead the same talents, with the same means and opportunities, well used or abused, to most unequal results. The idle brother will waste his goods and sell his birth-right to his more industrious brother or more thrifty neighbour; and, quickly squandering the price thereof, will again and again cry out, "Divide, divide." Like the horse-leech which has two daughters, he will never cease to say, "Give, give." But from the days of Job and Solomon to the day of judgment, idleness has, and ever will, clothe a man with rags; and it is the law of Christianity, as it is the law of Nature, that "if any would not work, neither should he eat."—2 Thes. iii. 10.

Equality of mind or body, or of worldly condition, is as inconsistent with the order of Nature as with the moral laws of God. To one servant are given five talents, to another two, and to another one. The lower we descend in the scale of natural, or moral, or

political existence, the nearer we approach equality. There may be equalities in poverty ; equality of riches is impossible. Equality of poverty is the condition of the Negro, the Boshman, and the Esquimaux. Equality of wealth and property never has and never can exist except in the imagination of wild transcendental theorists, so long as human nature shall continue to be that imperfect thing, which God has placed in this world, in a state of moral probation, and not of perfection.

But amidst, and by means of endless inequalities of station and wealth and power, our social and individual condition has been exalted, in the last three-and-thirty years of peace, to a degree of substantial comfort and temperate enjoyment (I will not miscall it luxury) unknown before since the creation of the world. The discoveries of science, practically applied to the improvement of every article of food, and raiment, and dwelling—of bodily health, and comfort, and intellectual enjoyment—and the benevolent preparation, by authors of the highest talent, of cheap and plain and useful publications for the middling and lower classes, and their rapid diffusion and indefinite multiplication by the steam-press, are among the many moral and physical improvements of our age. Machines of rapid locomotion give almost ubiquity to our bodies ; we are conveyed on roads and wheels of iron, by horses of fire. In an hour we transport our persons over one-sixtieth part of the semi-diameter of the globe. The application

of electricity to the transmission of our thoughts, with the speed of lightning, gives almost omnipresence to our minds. Fire and water, earth and air, are made to perform the very drudgeries of our daily service.

Nor is it on the land only that powers approaching to ubiquity have been engrafted on the faculties with which we were born. The sea itself, that great highway of nations, partakes of similar facilities of transport. In less than two or three short weeks we transfer our persons, or the produce of our industry, to the transatlantic world, and in almost as few months, to the antipodes. The words we utter here to-day, may, in twelve days, be re-echoed in America. These are conditions of existence which, not twenty years ago, would have been thought chimerical; yet are they now as familiar to us, and as available for multiplying the extent and powers of our mental and bodily existence, as were the slowly-revolving wheels of the vehicles of Ceres* a quarter of a century ago.

My brethren, these are changes in the condition of humanity which should make us tremble lest we fall into temptation, and ask ourselves very seriously what is our religious state. And here, too, thank God, there is much ground of hope and consolation, notwithstanding recent untoward divisions in our Church, which distress and distract the minds of many of our weaker brethren. For though many of these divisions relate to subjects of the deepest

* *Tardaque Eleusine matris volventia plaustra.*—Geo. I. 164.

importance, whilst others are concerning matters of form, and ceremony, and discipline, rather than the essentials of Christian faith, still are they almost all the result of a laudably zealous but extreme reaction, excited by most unjust and unnatural assaults upon our Church not many years ago; assaults which have tried her, like as silver is tried, and brought her forth seven times more purified from the fire. All these things, we humbly trust, are working together for good. The fervour of excessive zeal will gradually subside into sober and discreet earnestness in God's service; and already have that sobriety and earnestness produced their fruits; already has our Church sent forth her augmented bands of faithful shepherds to seek the wandering lost sheep of our house of Israel. In the last quarter of a century the renewed spirit of piety has planted in our island more new churches and schools than have been founded in any one, or in all the centuries since the Reformation of the English Church; and already we are reaping the fruits thereof in sweet and holy experience, that "the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever."—Isaiah xxxii. 17.

But our zealous exertions in the cause of gospel truth, extend beyond our own country to the most distant quarters of the globe. Societies for the Promotion of Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts, have long been prominent among the religious establishments

of England; and a year is not yet passed since some of us now present have witnessed, in this most ancient church of the greatest and most influential city in the world,—a church built on the *Thorny Island*,* once occupied by the Pagan altars of Roman Conquerors of Britain,—a site on which was raised one of the first sanctuaries for the preachers of the gospel to our heathen forefathers,—a site consecrated to God and Christ by the piety of our Sebert, and our Offa, and our Edgar, our Ethelred, our Alfred, and our Saxon Edward; and nearly six centuries ago, reconstructed in its actual state of unexampled “beauty of holiness,”—by our Henrys and Edwards, in times coeval with the Crusades; and where still repose in holy rest the mouldering remains of regal mortality, and of many of the most noble, most glorious, most great and good that have adorned our land; in this most holy temple, most befitting the solemnity of the occasion, I and some of you have, within the last ten months, enjoyed the privilege of witnessing the unexampled ceremony of the simultaneous consecration of a chosen band of colonial bishops, who have gone forth under the national sanction of the government of this country, to preach the gospel in many of the extreme regions of the world. May the blessing of God go forth with them! Never before did the compass of Christianity circumscribe so vast a circle—never before has so extensive and

* Note 3.

so expansive a machinery been organised to insure the preaching of the gospel from the rising to the setting sun.

One more last word of consolation and congratulation before we part :—

In the years of peril and perturbation which agitated Europe half a century ago, it was the personal character of the king of this country (King George III.) which, under Providence, was mainly instrumental to preserve us from the terrible sanguinary revolutions which then overran the fairest parts of the continent. It is the personal character of his right-ful heir and royal successor upon the throne of her ancestors which, under God's blessing, will, we trust and pray, preserve us also from the returning hurricanes of European political revolution. We know that the fervent prayer of the righteous availeth much ; and when the God of Heaven beholds our most religious and gracious Queen practically affirming, with the holy Joshua, " As for me and my house we will serve the Lord," on her bended knees joining with her household in prayer and supplication to the King of kings and Lord of lords, we may humbly trust that the Majesty of Heaven will accept the prayer of his anointed servant and minister upon earth, and in mercy vouchsafe to hide her and the subjects of her kingdom from the gathering together of the froward, and from the insurrection of wicked doers.

England, it has been truly said, has almost always

prospered under her Queens. In the sacred person of our most gracious Sovereign, (who within these holy walls has been anointed to rule over us,) we are at this awful crisis blessed with a Queen who, in every relation of domestic life, is a pattern of conjugal and maternal virtues ; and who, in her most exalted public station, is the honoured exemplar of regal dignity ; the object of the love, and faithful service, and loyal obedience of her subjects ; the type and repository of mercy, and clemency, and supremacy, in the rule of that great united Kingdom and justly-balanced Constitution, at the head of which a gracious Providence has placed her. Blessed with such a Sovereign, though the heathen may furiously rage together, and the people imagine a vain thing, the throne we trust and pray will be exalted in righteousness, and the blessing of God descend on us and our posterity.

“O pray for the peace of Jerusalem. They shall prosper that love thee. Peace be within thy walls, and plenteousness within thy palaces. For my brethren and companions’ sake, I will wish thee prosperity. Yea, because of the house of the Lord our God, I will seek to do thee good.”—Psalm cxxii. 6—9.

NOTES.

NOTE 1.

THE design and arrangements of the new stalls, and of the division and removal of the organ from the centre of the nave and choir, to two of the side arches, are due to Mr. Blore, under whom the carving has been executed by Mr. Ruddle, of Peterborough. The moveable seats in the choir have been carved by Mr. Ollett, of Norwich; those under the tower by Mr. George Wyatt, of Oxford.

Before the recent architectural changes, lofty incongruous screens entirely cut off the choir from the transepts, which were consequently unavailable for the reception of any part of the congregation. In the first plans for improvement it was designed to replace these screens with new ones of open and decorated work; further consideration suggested the entire removal of these transept screens, whereby we have gained sitting-room for nearly 500 persons in each transept; and the pulpit and reading-deaks being placed by the pillars of the central tower, the seats of the north and south ends of the transepts are as near the preacher and the readers as are the stalls of the Dean and Canons at the west end of the choir.

Some of these new seats in the transepts may be cold in winter, until the church is warmed; but recent improvements in the art of introducing perennial streams of fresh and heated air offer a cheap and effective method of maintaining a permanent warm temperature in our largest churches.

The present arrangement affords more space for persons attending divine service to sit, and hear, and see the officiating ministers than could be obtained in the nave. The choir, including the space under the central tower, with the two transepts, will hold about 1600 persons :—

The choir	.	.	.	.	.	600
North transept	.	.	.	.	.	500
South transept	.	.	.	.	.	500
Total						1600

The entire nave could not accommodate so large a number.

The area of the choir and transepts, with one side-aisle of each transept, is about 8100 square feet ; the area of the nave and its two side-aisles from the organ-gallery to the western tower is about 8400 feet, from which deduct 432 feet occupied by twelve pillars (each squaring 6 feet), the remaining area is 7968 feet. Deduct further from 8204 feet (the total length of the nave) the length of two arches, 2400 feet, in which no preacher can be distinctly heard, there remain 6000 feet only in the nave where persons can sit, and hear, and see. The amount of accommodation is largest in the choir and transepts by about 2400 feet. In the cathedral at Rouen, and other cathedrals in France, where the sermon is preached in the nave, I found it impossible to hear distinctly at the distance of more than three pillars from the pulpit.

NOTE 2.

For the information of the public, and the correction of anonymous authors of inaccurate and censorious charges in newspapers and reviews, I subjoin the following statement respecting the restrictions laid on visitors to the Abbey, and the payments required for admission to certain parts of it.

The entire nave and both transepts are open to all the world *gratis*, daily from morning to night, except on Sundays, when

there is divine service at eight and ten A.M., and at three P.M., and during the hours of prayer, on week-days, at eight and ten A.M., and at three P.M.

In the nave and transepts a sufficient number of officers attend to see that no one touches or injures the monuments.

The series of chapels which contain the royal tombs, and many most perishable and portable remains of ancient art, are accessible only by parties, attended by one of many guides appointed to this service, who explains aloud the history of the contents of each chapel. For this admission and attendance each visitor is charged sixpence, which is applied chiefly to pay the salaries of the attendants, and the surplus funded for the decoration of the Abbey. No part of it goes to the Dean and Canons.

By an order of the House of Commons, June 26, 1845, a return was presented by the Receiver-General of the Dean and Chapter of Westminster, of the annual amount of money taken for admission to see the monuments during the years 1841, 1842, 1843, and 1844, and of the appropriation of such money,—showing its entire application to the three following purposes :

1. Cost of cleaning the Monuments.
2. Salaries of Officers, Attendants, and Tomb-showers.
3. The Residue paid to the Ornamental Fund.

And on the 26th July, 1843, a similar Report was presented of monies received for admission from 1836 to 1843. It is from the savings of this fund during many years that the cost of preparing the new stalls and large additions to the organ, and of the new painted glass windows at the end of the south transept, have been gradually defrayed.

These windows, by Messrs. Ward and Nixon, have been pronounced by high authority to be the largest and best executed work of modern times.

Before 1826, the total receipts of larger fees then paid for seeing the monuments, were divided between the officers of the choir and some sub-officers and attendants in the Abbey. In 1826, the Dean and Chapter made an arrangement with these persons,

which guaranteed to them the annual amount of their previous receipts, the Dean and Chapter undertaking the risk of loss by a proposed reduction of the fees, whilst the increase, if any, was to form an Ornamental Fund. The reduction of the fees was forthwith made, and followed, as in most cases of reduced prices, by increase of income and the creation of the Ornamental Fund, which is expended on the truly National object of decorating one of the most ancient and most beautiful examples of Medieval Architecture that adorns our country.

At Paris, there was in 1845, a charge of 10d. each person for admission to similar chapels within iron gates at the east end of Notre Dame, bereft alas ! of almost every monument and remnant of past times, except the coronation robes of Napoleon.

In Westminster Abbey there could be no security for the innumerable precious and unique remains of medieval art which crowd the recesses of the Royal and other chapels, if the public, *i.e.*, every individual, alone, or several together, had access to them without a guide. Before the adoption of the existing precautions, acts of plunder and abstraction were of frequent occurrence. We have now in progress of restoration to the places from which they were stolen, two emblazoned bronze escutcheons from the tomb of Edward III., and a bronze wreath from the tomb of Henry VII. These have been returned by the repenting individuals, or executors of parties that must have torn them, with heavy tools, from these royal monuments. Another penitent pilferer has lately sent to the Dean a slice taken some years ago from the Royal coronation chair. The whole of the Byzantine Mosaic work, that was within reach, has been stolen, bit by bit, from the tomb of Henry III. The Dean is responsible to the Crown and to the country for the safe custody of all these public monuments ; and with a special order from him, all persons wishing to be alone for the purpose of making drawings, or copying brasses, or inscriptions, or studying architecture, may, by applying, with a note of introduction, obtain a free ticket of admission.

NOTE 3.

Thorny Island.—The site of the Abbey and adjacent parts of Westminster, between the Thames and the lake in St. James's Park (which was once a swampy creek, crossing between Charing-cross and Whitehall, into the Thames), is a peninsula of the purest sand and gravel, which may be seen in the foundations of the Abbey, and in new deep graves in the church-yard of St. Margaret.

The surface of this peninsula is several feet above high water mark; its north frontier is marked by the steps ascending from the Horse Guards Parade to Duke Street, and by the Terrace, covered with houses, on the south of Bird-cage Walk, whence it extends under Wellington Barracks to Buckingham Palace Gardens and Hyde Park. By the isthmus under this terrace, the peninsula of Thorny Island is connected with the gravel beds of Hyde Park, from whence the rain-water, which fills the lower region of that gravel, and of the gravel in the Palace Gardens, has unbroken communication with the pure sand and gravel of the so-called Thorny Island (really a peninsula); and hence pure and much sought-after water is supplied to the well and pump in Dean's Yard, and other wells in St. Peter's College, and to a pump near the north end of St. Margaret's Church.

Respecting the foundation of St. Peter's Church on this Thorny Island, the earliest and most authentic evidence (says Dart, in his "History of St. Peter's, Westminster"), is the following passage of King Edgar's Charter:—

"Ecclesia Beati Petri quæ sita est in loco terribili qui ab incolis Thorneya nuncupatur, ab occidente scilicet Urbis London, olim Dominicæ Incarnationis, anno dclv. Ethelberti hortatu primi Anglorum regis Christiani, destructo prius ibidem abominationis templo Regum Paganorum, a Seberto prædivite quondam sub regulo London, nepote videlicet ipsius regis constructa fuisse asseritur."

We are also informed by Dart, that Sulcardus, the earliest historian of this church (anno 1080), tells us that Sebert, nephew

to Ethelbert King of Kent, and King of the East Saxons, having received baptism from the hands of Mellitus, who, coming over with Austin the Monk, was placed Bishop of London, pulled down a Pagan temple at a place called Thorny, from being overgrown with thorns, about two miles distant from London, and founded upon the place a church to the honour of St. Peter.

Dart further quotes John Fleet, a monk of Westminster, who wrote as follows, anno 1443 :—

“ Rex orientalium Saxonum Sebertus, Regis Ethelberti ex sorore nepos, accepto sanctæ regenerationis levacro, dejecit funditus Apollinis templum prope Londoniam in Thornensi insulâ acituum, et ecclesiam ibidem in honore Beati Petri, Apostulorum principis, devotè fundavit et construxit.”

THE END.

On the Duty and Advantages of Public
Catechising in the Church.

A

S E R M O N

PREACHED

IN THE PARISH CHURCH OF CHEW MAGNA, SOMERSET,
AT THE ARCHIDIACONAL VISITATION,
HELD ON FRIDAY, JULY 7,
1848.

BY THE

REV. W. H. CARTWRIGHT, A. M.,
Rector of Compton Martin.

LONDON:
JOSEPH MASTERS, ALDERSGATE STREET.
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The proceeds of the sale of this Sermon will be devoted to
the Fund for building the Church of the Holy Trinity at Bishops
Sutton, in the Parish of Chew Magna, Somerset.

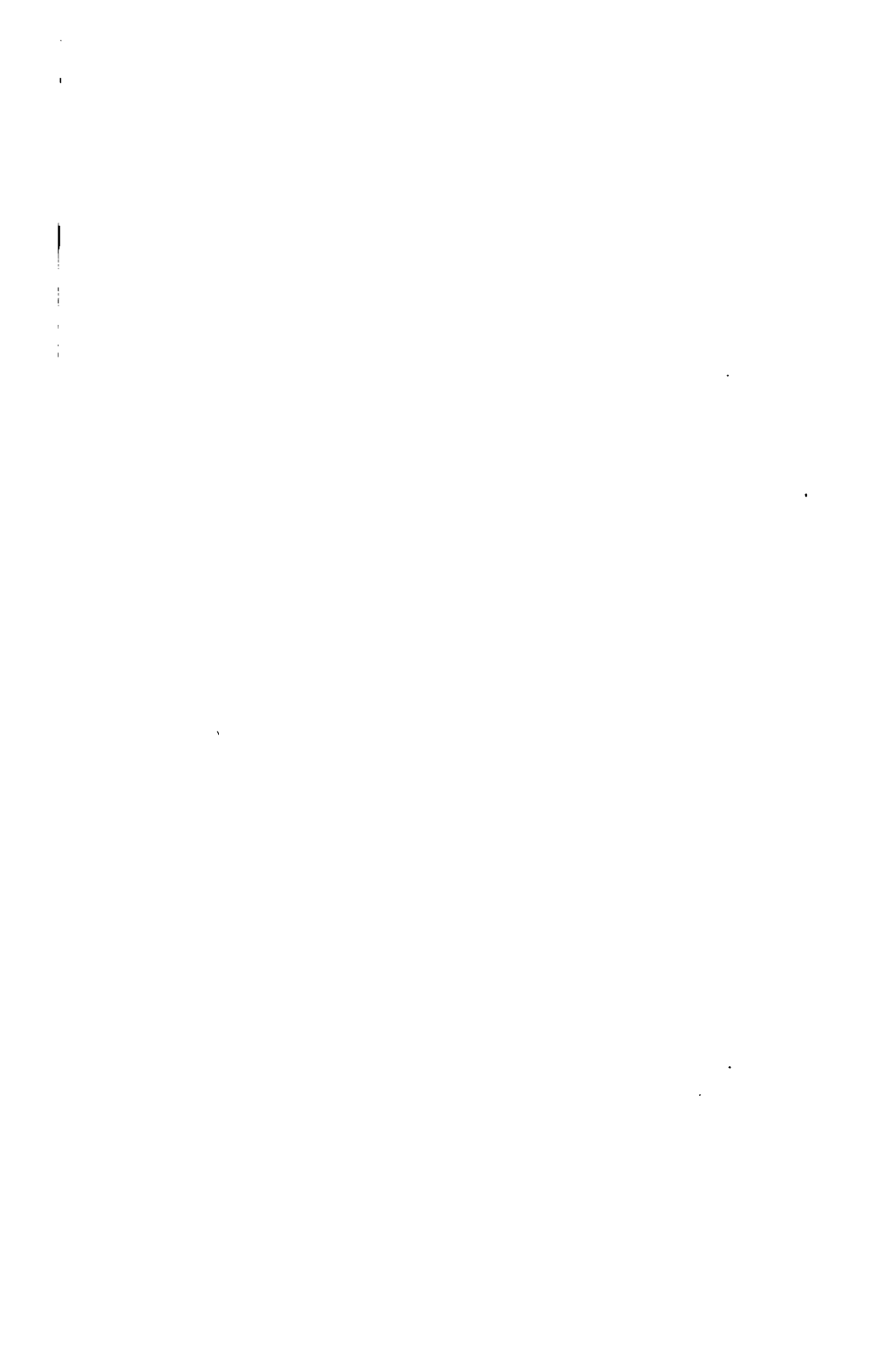
in Christ,

The Author.

AN. BIBL.

To
The Venerable the Archdeacon of Bath, and the
Clergy to whom it was addressed,
the following Sermon,
printed partly in compliance with the wishes
of some who heard it,
but chiefly
with a desire of helping a Fund for building a Church
in the Parish where it was delivered,
is, by permission,
dedicated,
by their Brother and Fellow Servant
in Christ,

The Author.



S E R M O N .

ACTS v. 42.

“AND DAILY IN THE TEMPLE, AND IN EVERY HOUSE, THEY CEASED
NOT TO TEACH AND PREACH JESUS CHRIST.”

THUS it was that they who were first called to convey the glad tidings of Salvation, through a crucified REDEEMER, to lost mankind, fulfilled their divine commission. Such was the manner, in which they were wont to execute the solemn duties of their high and holy office.

And we too, my reverend brethren, servants of the same Master — sent on the same errand — invested with the same authority to teach and preach — supported by the same promises — and clothed with the same awful responsibility — must exhibit the same painful and untiring zeal, if, like them, we would “make full proof of our ministry,”¹ and “both save ourselves and them that hear us.”² “Daily,” yea, all the day, “in season and out of season,” abroad and at home, “in the temple and in every house,” we, like them, must “not cease to teach and preach JESUS CHRIST.”³

¹ 2 Tim. iv. 5. ² 1 Tim. iv. 16. ³ Acts, v. 42 ; and 2 Tim. iv. 2.

This we have already vowed to do. When the Bishop, the representative and successor of those very Apostles whose work we are considering, laid his hands upon us, and gave us power to execute the office of a Priest in the Church of GOD, we each of us solemnly promised to “give our faithful diligence always so to minister the Doctrine and Sacraments and the Discipline of CHRIST, as the LORD hath commanded, and as this Church and Realm hath received the same, and to teach the people committed to our charge with all diligence to keep and observe the same:”—we promised to “be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God’s word; and to use both public and private monitions and exhortations, as well to the sick as to the whole within our cures, as need should require and occasion be given:”—and we furthermore promised to “be diligent to frame and fashion our own selves and our families according to the Doctrine of CHRIST; and to make both ourselves and them, as much as in us lay, wholesome examples and patterns to the Flock of CHRIST.”¹ Thus we solemnly pledged ourselves, that, in Apostolic phrase, we would “not cease both in the temple and in every house to teach and preach JESUS CHRIST.”

And, God be praised! we may hope and feel assured that, for the most part, they who have made this solemn vow unto Him, have laboured, and are labouring faithfully to act up to it.

¹ Ordination Service.

How is it, then, it may be asked, that we see not a harvest in any degree commensurate with the care and diligence which they bestow? How is it, that, despite of all their exertions, "iniquity abounds, and the love of many waxeth cold?"¹ Wherever we turn our eyes, we behold an uneasy, rolling, and heaving flood of ungodliness, which threatens to bear down every thing before it. We see error in all its infinity of guise, endeavouring to overspread the fair face of the Church; — heresy after heresy, and schism after schism, in perplexing variety, rending its unity, and cutting off its members from the Body of CHRIST. We see assize after assize finding its full calendar of crime — our most venerable and sacred Institutions one after another assailed — the integrity of the Empire threatened — and, dearest and most valued of all our civil blessings, the Monarchy itself, openly menaced, of which, apart from the religious obligation of honour and obedience, the many excellencies of our beloved Queen would, we might imagine, have been a sufficient safeguard.

And all this, too, at a time when so much is being done that might be expected to produce a contrary result. For never, surely, was there a period in the history of our Nation, when such strenuous and varied efforts were made to amend both the spiritual and temporal condition of the people. We see Parochial Schools, in almost countless numbers, for the children; Universities, and Colleges, and Higher Schools for the

¹ Matt. xxiv. 12.

youth; and Institutes and associations of every form and feature for those of mature age. In the midst of all, we behold the Clergy, (I say it with humility, but I may say it with confidence of them as a body;) we see the Clergy labouring with zeal and anxiety, intense and unabated, in this general effort for the people's weal; earnestly and affectionately preaching CHRIST; striving, "according to their power, yea and beyond their power,"¹ to inculcate the pure doctrines of our Holy Religion, and thus lending their help in the wisest and, we might reasonably hope, in the most effective manner, in checking the spirit of anarchy and confusion, and supporting the fabric of social order. How is it then, that we see not the result in any way proportionate to the vast and mighty efforts made?

First, it may be, and no doubt is, a judicial punishment for our own past sins and omissions in this respect, and those of our forefathers, that now, when we are striving to repair our former neglect, we should seem to be labouring almost in vain.

Again, it may be said, Why should we expect the harvest now, when the time of harvest may not be come?—that it is our's "in the morning to sow the seed, and in the evening not to withhold the hand:"² as "Paul to plant, or Apollos to water;" but that "God only can give the increase"³ in His own good time; and that "it is not for us to know the times or the seasons which the FATHER hath put in His own power."⁴

¹ 2 Cor. viii. 3. ² Eccles. xi. 6. ³ 1 Cor. iii. 6. ⁴ Acts, i. 7.

Again, the failure may be imputed to the enormous mass of Infidelity, secret or avowed, which abounds in these days. It may be said, and said no doubt with perfect truth, that "the word preached did not profit them, not being mixed with faith in them that heard it."¹

But, over and above all these, there appears to be one, and that, to my mind, a most clear and sufficient reason, why, referring especially to the exertions of the Clergy, our ministrations lose much of their intended effect, and our labours find no adequate return. We do not, (I speak it with all deference to the better judgment of many who hear me;) we do not, I think, to the same extent, and with the same pains, "*teach*," as well as "*preach*, JESUS CHRIST." Our instruction of our people at large is not of a sufficiently elementary character. We take for granted, without having taught it them, that they know a great deal more than they really do know. When as babes we should be giving them "milk," we give them "strong meat," which they cannot properly digest, and from which consequently they either derive no nourishment at all, or something positively injurious to their spiritual health. We are instant in "preaching CHRIST to every man," and in "warning every man;" but are we as diligent and careful in "teaching every man in all wisdom," without which we can never expect "to present every man perfect in CHRIST JESUS?"² I think not. And herein it

¹ Heb. iv. 2. ² Col. i. 28.

is, I conceive, that we fail of the mark of our ministerial calling, and from our labours reap comparatively so little fruit.

Let me not, for a moment, be supposed to depreciate in any, the slightest degree, the ordinance of preaching; preaching, that is, in the sense in which it is now commonly understood, "the explaining God's word by a lively voice, and applying it to the people's use, as the speaker in his wisdom thinketh meet."¹ Preaching, in this sense, is an ordinance of God, and, with His grace on him that preaches and him that hears, an ordinance most effectual, doubtless, to the salvation of souls. But it must not be "in an unknown tongue." To be effectual, it must be thoroughly understood. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"² "If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh will be a barbarian unto me."³ I apprehend, therefore, we expect more from preaching, under existing circumstances, and in the present state of knowledge of our people generally, than we have any right to do. I think we should not be surprised or disappointed at any want of effect of the most laboured and touching appeals from the pulpit. Our people hear, and their ears are tickled with the sound, even to their going away and praising the eloquence of the preacher; but of too many of

¹ Hooker's Eccl. Pol. Book, v. s. 21.

² 1 Cor. xiv. 8.

³ 1 Cor. xiv. 11.

them, alas ! it may truly be said, that although the sound has been in their ear, it has not entered their head, much less has it sunk down into their hearts ; "hearing they have heard, but not understood ;" and "we have," in reality, "been to them only as a very lovely song of one that hath a pleasant voice, and can play well on an instrument."¹ The Ministry now, as of old, to be effective, must be of the self same character ; "precept must be upon precept ; precept upon precept ; line upon line ; line upon line ; here a little and there a little."² "Thus we must teach them knowledge ; thus we must make them to understand doctrine."³

This is the method pursued in every art and science, which is to obtain for man the fickle wealth and vain and transient distinctions of time : and the same rule holds in regard to the acquirement of the true and enduring riches, the pure and imperishable glories of eternity. In worldly science, the man whose elementary education has been defective, and who has only acquired a superficial knowledge as he went along, is not the man to attain to eminence. He, and he only, who, from the beginning, has laid carefully, stone by stone, a sound and solid foundation, becomes, in its true sense, a Philosopher. So, in forming the Christian Philosopher, if we would "go on to perfection," we must "begin with the principles of the doctrine of CHRIST ;" we must "lay" carefully in him "the foundation of repentance from dead works, and of faith

¹ Ezekiel, xxxiii. 32. ² Isaiah, xxviii. 10. ³ Ib. xxviii. 9.

towards God, of the doctrine of Baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.”¹ The neglect of this Apostolic rule, in whole or in part, is, I firmly believe, a great cause, why so many of our people are puffed up, but not edified, while many go wholly astray. Whereas did we but patiently follow it in faith and prayer, I think, with the blessing of God, we might realize a greater effect from our pulpit and other ministrations,—might look for more fruit of our labours. But however this might be, we should certainly be able with more reason to console ourselves with the reflection, that we were indeed “preparing a people for the LORD.”²

To this end, my reverend brethren, I would recommend the revival, or more diligent use, as the case may be, of a system of Catechetical Instruction, both in the School and in the Congregation. By Catechetical Instruction, of course, I do not mean the mere repetition of Catechisms by rote; but what the late Archdeacon Bather, in a Charge published in the year 1827,³ which I would strongly recommend to the careful perusal of any who have not already seen it, describes as a process of questioning the knowledge into the Catechumen in the School, and questioning it out of him again in the Church. This is a method of instruction which, having been early adopted in the Christian Church, has been

¹ Heb. vi. 1, 2.

² St. Luke, i. 17.

³ Since this was written, a posthumous edition of this Charge has been published, together with Hints on Catechising. Rivington, London.

continued more or less to the present time, and has been invariably attended with the greatest success.

There is no question but the Apostles of CHRIST used this mode of instructing their hearers. In the very beginning of St. Luke's Gospel we find a passage which clearly shews this: for the Evangelist, writing to Theophilus, "that he might know the certainty of those things wherein he had been instructed," employs this remarkable expression, "ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν."¹ Apollos too, we read, was κατηχημένος τὴν ὁδὸν τοῦ Κυρίου."² St. Paul, when he says, "In the Church I had rather speak five words with my understanding that I might *teach* others also, than ten thousand words in an unknown tongue,"³ uses the word κατηχήσω; and, in his Epistle to the Galatians, we find him speaking both of the Catechist and Catechumen in this wise, "Κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι, ἐν πᾶσιν ἀγαθῶις."⁴

In the age immediately after the Apostles, and from that time downwards, we have numerous records of the prevalence of this method of instruction, than which we cannot have a much stronger proof of the efficacy which was attributed to it. And this efficacy is recorded too. We learn from Hegesippus, how "this work of catechising wrought so great effect that there was no known commonwealth inhabited in that part of the world, but within forty years after our SAVIOUR'S Passion, heathenish superstition was shaken in it by

¹ St. Luke, i. 4. ² Acts, xviii. 25. ³ 1 Cor. xiv. 19. ⁴ Gal. vi. 6.

catechising; so that Julian the Apostate, the greatest enemy that Christianity ever had, found no speedier way to root out Christian Religion than by suppressing Christian Schools and places of catechising.”¹ There is evidence of the early establishment of Catechetical Schools connected with the Church, at Rome, Cæsarea, Antioch,² and many other places: but perhaps the most noted of all, of which we have any account, was the School of Alexandria, said by St. Jerome to derive its origin from the Evangelist St. Mark, the founder of the Church of Alexandria. Of it Eusebius tells us that it was a School of sacred learning from antient custom long before, and that it continued so to be to his own time; and he gives us the names of many famous persons, Pantænus, St. Clement, Origen, St. Athanasius, and others, who catechised there.

But though History tells us of the existence of these Schools, and chronicles the success which attended them, we are not left to History alone for information on the subject, seeing that the Catechetical labours of men, whose names shine with no common brightness in the calendar of Christian teachers, St. Cyril and others, still remain to us, evincing the patience and industry

¹ Bishop Andrewes, in his Pattern of Catechistical Doctrine, also quotes this witness of Hegesippus as a most conclusive one, adding, moreover, his own testimony in these remarkable words — “By our catechising the Papists have lost ground of us, and can never recover it again, unless by a more exact course of catechising than ours.” — Part I. c. i.

² Bingham, vol. i. l. iii. c. 10. s. 5.

with which they practised this method of preaching the Gospel of CHRIST, and exhorting us in our day, as well by their writings as by that most powerful of all arguments, *their example*, to “go and do likewise.”

As to the use of this way of teaching in the Congregation in primitive times, the passage from St. Paul’s 14th chapter of his first Epistle to the Corinthians, which I have already cited, seems to be sufficient, though others might be adduced, either directly or by implication, conclusive of the Apostolic custom. And, in later times, it has become matter of history: for we find from Bingham, that in the Eastern and Western Churches this was the customary practice. In both, the Bishop was wont to perform this office always once in the year; — in the former on the great day of preparation, the day of our LORD’s Passion; and in the latter on Palm Sunday: while at other times the Presbyters and Deacons were the Catechists.

The usefulness of catechising seems to have been universally acknowledged, and the practice as universally adopted, in the Christian Church. I believe, indeed, there has never been any great body of persons professing Christianity, who have not, to a greater or less extent, employed it. In all the Churches of the Roman obedience it has been carefully observed, and not less so among the continental Protestants. Luther was a great Catechist himself, and wrote two Catechisms. Calvin and others of the foreign Reformers were equally careful in this matter. Few things, indeed,

contributed more to the extension of their opinions than the zealous performance of this part of their ministerial duty. And so convinced were the Council of Trent of the effect of these catechisings, that they compiled the Roman Catechism as an antidote, and strictly enjoined all their Priests to teach it diligently to the people.

And what is the judgment of our own Reformed Branch of the Church Catholic in this matter? There is no part of the Ministerial Office on which she lays greater stress, or for the due performance of which she has made a more complete and effectual provision. Rubrics and Canons, Injunctions, and Charges, the writings and the practice of the holiest and wisest of her sons, unite in pressing upon us the constant and faithful discharge of this all-important duty. To this end she has provided a short yet comprehensive Catechism, wherein the young regenerate Christian is taught the blessed privileges and deep responsibilities of that state of salvation into which he has been brought by his Baptism, and instructed in the divinely appointed means of Prayer and Eucharist, by a faithful use of which he may secure a constant supply of God's renewing grace, and so "continue in the same unto his life's end."

Moreover, that her care in providing this Manual may not be in vain, she has ordered in the Rubrics, at the end of it, that "the Curate in every Parish shall diligently upon Sundays and Holy Days, after the

second Lesson at Evening Prayer, openly in the Church, instruct and examine so many children of his Parish, sent unto him, as he shall think convenient." And she directs "all fathers, mothers, masters, and dames, to send their children, servants, and apprentices, to the Church at the time appointed, obediently to hear and be ordered by the Curate."

In the 59th Canon, she has given the same order, and attached to the act of disobedience these penalties, which, whether in operation or not, serve to exhibit distinctly the Church's mind :—"If any Minister neglect his duty herein, let him be sharply reprov'd upon the first complaint, and true notice thereof given to the Bishop or Ordinary of the place. If, after submitting himself, he shall wilfully offend therein again, let him be suspended. If so the third time, there being little hope that he will be therein reformed, then excommunicated, and so remain until he will be reformed." And so, if the others neglect their duty, "as the one sort in not sending them, and the other in refusing to learn," similar penalties are directed against them.

Individual testimonies¹ in the Church on this point are without end. Archbishop Cranmer and Bishop Ridley were both earnest in their injunctions to their Clergy to catechise. The former compiled a Catechism, the basis, I believe, of that we now use ; and the latter, speaking of it and the opposition to the teaching of it,

¹ See Ley's Documents and Authorities on Public Catechising, to which the writer is much indebted.

when Mary came to the Throne, says — “Satan could not long suffer that so great light should be spread abroad in the world. He saw well enough, that nothing was able to overthrow his kingdom so much as if children, being godly instructed in Religion, should learn to know CHRIST, while they are young : whereby not only children, but the elder sort also, and aged folks, that before were not taught to know CHRIST in their childhood, should now, even with children and babes, be forced to know Him.”¹

Bishop Hall strongly urges the practice of catechising, as the great remedy against error, and he has a passage singularly applicable to the present times. “Surely,” says he, “if ever there were or can be a time wherein this duty of catechising were fit to be enforced, it is this upon which we are fallen ; when the souls of Christian people are so hard laid at, not only by Popery, Anabaptism, Antinomianism, but by the confounding heresies of Socinianism, Antitrinitarianism, Pelagianism : prodigious mischiefs, tending not only to the disturbance of our peace, but to the utter destruction of Christianity.”²

But time would fail me to quote the various authorities which may be found in point : suffice it to say, that amongst the Prelates of our Church, from the Reformation to the present day, there is one continuous testimony to the importance and advantage — one

¹ Fox's Book of Martyrs, vol. iii. p. 446.

² Works, vol. vii. p. 96. Oxon.

earnest and unqualified injunction to the exercise, — of this most vital function of the Christian Ministry.

And surely, with evidence such as this, and with the recorded opinion, as well as practice, set before us of such judicious and holy men as Hammond, and Hooker, and Herbert, and a cloud of witnesses of their rank and order, it were needless for me to offer any laboured argument, to induce you to follow their example.

Before, however, I conclude, I would make a few remarks on two difficulties which may suggest themselves; the one regarding ourselves; the other our people.

It may, perchance, be said: Every man has not the gift of catechising, and a crude attempt would not only not profit, but perhaps create a dislike in the hearers. To this I simply reply: My reverend brethren, make the attempt. I acknowledge the task may be a difficult one, and may give you at first considerable trouble; but the helps¹ are so many, the employment so enticing, and the profit so great and manifest, that if you will but undertake the experiment, I feel sure that you will neither repent of, nor relinquish the practice.

As regards our people, it may be said, that in some places it would be distasteful to them. Possibly, if introduced injudiciously and without previous explanation, it might prove so. But I am satisfied, that if we

¹ *Inter alia*, Dean Nowell's Catechism; Bp. Nicholson, Archbp. Wake and Bp. Beveridge on the Catechism; Beavan's Help to Catechising; Bather's Hints on Catechising.

begin the practice at such times as we feel it might be done without offending the prejudices of our congregation ; on Holy Days for instance, and Sundays at intervals, taking care to make it as interesting and attractive as we can, and, at the same time, using our privilege of private conference with them ; we shall soon find them become sensible of the value of the instruction thus imparted, and, I speak from experience, careful and thankful hearers.

And here, as I have appealed to your spiritual Pastors, so would I earnestly appeal to you, my brethren of the Laity. You know that it is the solemn duty, as well as high privilege of your Clergy, to teach you the things pertaining to the kingdom of God, and to lead you in the way to Heaven. But for that SAVIOUR Whom they teach and preach, you were lost. You are doubtless anxious then, in every way, to take advantage of their ministry, and to learn at their mouth what you must do to be saved. You have heard to-day of one mode of effecting this, which the Church, whereunto you belong, has in her wisdom appointed : to the use of which she has bound your teachers by solemn injunctions and severe penalties : and you have heard also the testimony of some of the wisest and best of those who have gone before you, as to the benefit you may receive from the practice. Let me, then, intreat you to encourage and support your Clergyman in restoring to you, where you do not already possess it, this Christian right and privilege. Remember his solemn responsibility in

teaching, and your own in being taught. Remember his thousand discouragements and difficulties. Add not then to his hindrances, but study and strive to lessen, or remove them, and to derive all the profit you may from his instructions; and make it your constant business to induce all over whom you have any influence, to be of the same mind. You know not half the care and anxiety, which weigh down the spirit of the faithful minister. Cherish him, then, and comfort him, "esteem him very highly in love for his work's sake,"¹ and help him all you can. Above all, pray for him, that God would give him an increased and increasing measure of affection and wisdom, a fervent zeal, a right judgment, and a fluent tongue. Pray, too, for yourselves, that you may be blessed with a willing ear, an understanding heart, and a loving mind, to profit by his godly instructions; and for your mutual consolation, be assured, my brethren, both Clergy and Laity, that your "labour shall not be in vain in the LORD."²—The holy lesson which each coming day shall bring with it, will not only make both the Catechist and the Catechumen wiser unto salvation, but this constant interchange of good offices and kindly feelings will serve to knit more firmly that bond of Christian affection, which unites you. And though that tie must be broken, though you must, when God shall see best, be separated for a time; yet, through the merit and mediation of that Blessed SAVIOUR, Whom the one has delighted to

¹ 1 Thess. v. 13.

² 1 Cor. xv. 58.

“teach,” and the other to learn, you may look forward with humble but well grounded hope, to find, when time shall have melted into eternity, the same bond of love still holding you together, and, through the mercy of God, when presenting yourselves before His Judgment Seat, be privileged to hear as your own the blessed sentence, “Well done, good and faithful servants, enter ye into the joy of your LORD.”¹

My brethren, pardon me for having detained you so long from the more valuable counsels, which you are about to receive. I felt deeply the importance of this subject, and “out of the abundance of the heart the mouth will speak.” Carry with you, then, in conclusion, the words of Bishop Hall; and God grant that they may make a lasting impression in your hearts and minds. “The most useful of all preaching is catechetical. This lays the grounds, the other raiseth the walls and roof: this informs the judgment, that stirs up the affection. What good use is there of those affections that run before the judgment? or of those walls that want a foundation? For my part, I have spent the greater half of my life in this station of our holy service: I thank God, not unpainfully nor unprofitably. But there is no one thing whereof I repent so much, as not to have bestowed more hours in this public exercise of catechising: in regard whereof I could quarrel with my very sermons, and wish that a great part of them had been exchanged for this preaching conference. Those

¹ St. Matt. xxv. 21.

other divine discourses enrich the brain and the tongue: this settles the heart. Those others are but the descants to this plain song. Contemn it not, my brethren, for the easy and noted homeliness; the most excellent and most beneficial things are most familiar.”¹

¹ Works, vol. ix. p. 307.

The End.

TAKE THEREFORE NO THOUGHT FOR THE MORROW.
BEAR YE ONE ANOTHER'S BURTHENS, AND SO FULFIL
THE LAW OF CHRIST.

TWO SERMONS

PREACHED IN THE

CHAPEL OF STUDLEY PRIORY, OXFORDSHIRE,

TO THE MEMBERS OF THE

STUDLEY AND HORTON BENEFIT SOCIETY.

AT

THEIR ANNIVERSARY MEETINGS

ON

ASCENSION DAY, 1846,

ASCENSION DAY, 1848.

BY

THE REV. D. P. CHASE, M.A.,

FELLOW OF ORIEL COLLEGE.

HONORARY MEMBER OF THE SOCIETY.

OXFORD :

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M DCCC XLVIII.

S E R M O N I.

ST. MATTHEW vi. 34.

“Take therefore no thought for the morrow.”

I CAN readily conceive, my brethren, that many of you will be surprised at my choosing this passage of Scripture for our consideration this morning. You have met to celebrate the anniversary of a voluntary association, having specially for its object to take thought for the morrow; to provide against those distresses and inconveniences which might otherwise arise from ills which, though uncertain in the time of their occurrence, must yet in all human probability visit each one of you: and the precept to which I direct your attention seems directly opposed to the principle of your association.

It is for this very reason I have chosen it: for though the encouragement of societies like yours by those who “are over you in the Lord,” shews sufficiently that, in their judg-

* 1 Thess. v. 12.

ment, they have not any thing in them contrary to this divine precept, there is much danger in the case of such appearing opposition, lest sin should be incurred by those who do not see their way clearly; who do not really see how the precept and the practice may be reconciled, and yet are led, by the example of their neighbours and by the prospect of worldly advantage, to stifle their doubts and deal unfairly by their consciences. "To him that esteemeth any thing to be unclean, to him it is unclean^b." I propose therefore to shew, first, what is the thing forbidden in the text, and next the lawfulness and expedience of associations like yours.

I. The word translated 'take thought' means most properly 'be anxiously careful.' Man, by the merciful dispensation of God, has no particular knowledge whatever of the future: he "knows not what a day may bring forth^c:" he is on a journey to an unseen country, and mist and clouds cover his onward way: all that he can know of it he gathers from the example of those who have trodden it before him: but which of the accidents they met with he shall escape, and which shall be permitted to befall him, he knows not. If this were all vouchsafed to him how dreary and how fearful would

^b Rom. xiv. 14.

^c Prov. xxvii. 1.

be the lot of all except the rash and the unthinking! these might rush on with a foolhardy boldness mistaken for courage: but they who should pause to weigh within themselves the chances of their journey, must set forth with many a sad foreboding, and fancy at every step some threatening evil; they would naturally be filled with anxious carefulness for the morrow.

It is this temper, so natural and so unavoidable under the circumstances we have supposed, which our blessed Lord forbids to His disciples: and why? because they and all Christians know and ought to trust in the good providence of God: they ought to feel certain that every event in their life is ordered for them by One who knows what is best for them; and who, if they do but seek first His kingdom and His righteousness^d, will add to them all those things in such measure, in such manner, and at such time, as shall be most expedient for them. For the servants of God then to pursue their journey with sinking hearts is nothing else than want of faith: faith in that gracious promise which His Apostle has bidden Christians take to themselves, "I will never leave thee nor forsake thee*." And our Lord calls the natural creation to witness to the sustaining hand of

^d St. Matt. vi. 33.

* Heb. xiii. 5.

God, "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?"

The command then contained in the text, is not so much a forbidding of distrust, as a positive command to cast all our care upon Him, for He careth for us^{*}; feeling thus certain of His providential love we shall naturally cease to take thought, that is, to be anxiously careful, for the morrow.

II. But is this assurance to make us idle, to cause us entirely to cease any exertions of our own? we cannot for a moment suppose this, for our natural faculties witness against it: just as our eyes, our ears, and all our senses, have something to answer to and employ them, so also our minds were not given us for nothing, our common sense, prudence, forethought, must have

[†] St. Matt. vi. 26, 28—30.

^{*} 1 St. Peter v. 7.

something adequate to employ them: and so in matter of fact we find they have. There is no comfort or convenience we enjoy but is the result of our own right use of God's gifts: He gives us the materials of enjoyment, and He gives us also the faculties of using them. What then is there to hinder us from taking in these truths together, first, that on God we depend entirely for every blessing, that "in Him we live and move and have our being^h," and secondly, that He has decreed we shall also do our part in humble but undoubting reliance on His fatherly care and love? And what is the practical result of these considerations but this, that in all things we are to use to the best of our ability the gifts of God, and having done our part to leave the issue in His hands?

The husbandman must prepare his land, and sow the seed, but when this is done he must wait patiently for the harvest: rain in due season to water his seed, warm suns to ripen it he knows are necessary, but he knows also that he cannot secure them: he must do what he can and leave the issue in better hands. Just so should we do in every action of our lives, neither trusting in our own skill and prudence nor idly neglecting to exert them: to

^h Acts xvii. 28.

stand with folded arms and yet expect a blessing would be to tempt God; but to trust in our own arm would be to provoke Him to confound the best laid schemes and the most active industry. "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap. In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good¹."

Such is our duty, easy enough to describe, but how hard to fulfil each man's heart may tell him: to work for ourselves as though all depended on us, while we trust in God's providence as though we could do nothing.

And now to apply what has been said to the case of your association for mutual benefit.

If I have been right in saying that God wills us to employ our own faculties while we trust fully and solely in Him for a successful issue, it follows that the great question with respect to such associations in themselves is this, Does our natural reason lead us to suppose that they will be of use towards the end they are designed for? There remain other serious considerations in respect of those who undertake them, as to

¹ Eccl. xi. 4, 6.

the temper and motives from which they do so; but we will speak first of the undertaking itself.

Our natural reason does lead us to conclude that men united for any object have much greater power than when acting singly: and the holy Scripture tells us the same. "Two are better than one because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth! for he hath not another to help him up. And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken^k." Not only does the number tell, which is obvious, but each man's strength and ability is multiplied by the fact of his acting with others. Let us for a moment suppose the case of a village or town in which all were independent of one another; no man obliged to his fellow for any thing, but each doing for himself every thing which he needed: any one can see what would be the disadvantage of such a state of things: no man, however strong or skilful he might be, could do every thing for himself nearly so well or so easily as one who made the particular trade or art his chief business; infinitely more

^k Eccl. iv. 9, 10, 12.

time and labour would be consumed, and yet the work after all be done very much worse: while the weak or the awkward (far the larger part, remember, of any society) would be destitute even of the necessities of life, to say nothing of comforts.

It is plain then that the Creator has so ordered our condition in the world that we are dependent upon one another, and thus are naturally led to live together in what we call society; and His having seen fit so to do is in effect a law to that purpose. It is therefore reasonable to suppose that to unite for any particular object is the best and most likely way to attain it. Now what are the principles of unions like yours?

They are founded upon what is called experience, on the observation of what has commonly happened, and which it is therefore just to conclude will most likely happen again. We find that sickness whether of an ordinary kind, or caused by sudden accidents, such as breaking of limbs for instance, does not commonly affect many men of a given number at once, and that some out of the number even escape altogether. We need no teaching to tell us what distress falls upon a poor man's family when the hand of God is heavy upon him:

God has ordained that the mass of men should live by bodily labour, and with such the loss of health and strength is the loss of the means of living. Now it is found that if a number of persons join for the purpose of meeting sickness when it comes, the afflicted are enabled to receive help much more plentiful and more effectual than could possibly be procured by any savings of their own singly, however prosperous or careful they might have been.

And the knowledge of all this is a fair and lawful reason for such unions, because God, who has given to all animals instinct to provide for themselves, has given to man reason, that is common sense and forethought, to the same end.

I might go on to mention other goods which spring from them: as for instance the strong inducement thus held out to avoid selfish and hurtful indulgence leading almost necessarily into grievous temptations: but I have said enough to shew that they are lawful and expedient, and I hope you will already have found the benefits of your own. I wish in conclusion to warn you against some of the evils to which as members of such a society you are exposed.

First, supposing that God is pleased to prosper your society, this will be in itself a snare: you will be tempted to trust in your-

selves, and to think highly of your own prudence. Remember then that this, like all other good gifts¹, is from Him, and as such humbly acknowledge it. If the last year has been a prosperous one with you, let your grateful thanks be this day offered to Him who has permitted it to be so: no calculation founded on human prudence could stand for a moment against any unusual visitation; a pestilent fever might soon exhaust your funds and leave you helpless: bless then His holy name who hath graciously looked upon your infirmities, and turned from you those evils which it may be you have righteously deserved.

Next, if ever your resources should be greatly reduced by sickness or accidents, then will be the time to practise the precept of the text, and not be anxiously careful for the morrow: if you undertook your engagements on sound principles of calculation, and in reliance on the Divine blessing, your part is done: "Commit your way unto the Lord and put your trust in Him: and He shall bring it to pass"^m as seemeth Him good: and then whether your society prospers or no, it will have brought you a blessing.

Thirdly, be careful above all things of entering into such engagements in a spirit of selfish-

¹ St. James i. 17.

^m Psalm xxxvii. 5.

ness. If you have joined this society merely from a wish to secure yourselves, and without a thought of the good of your neighbours, do not deceive yourselves for a moment with the notion that you are doing any thing praiseworthy: you are only doing what any prudent worldly man might do as well. And the following will be a good practical test to prove your hearts by: With what feelings do you who are blessed yourselves with good health regard those of your members whom the hand of God stretches on a bed of sickness and of pain? Do you feel jealous, and grudge the drain on your funds, continuing as it often may do for many weeks? do you think yourselves unlucky to have such members? do you wish secretly you could be rid of them?—if you do, you cannot expect God's blessing on yourselves, that blessing which descends on him "that considereth the poor and needy: the Lord shall deliver him in the time of trouble. The Lord preserve him and keep him alive, that he may be blessed upon earth: and deliver not Thou him into the will of his enemies. The Lord comfort him when he lieth sick upon his bed: make Thou all his bed in his sickness".^a Rather, my brethren, should you rejoice and thank God that you have been shewn

^a Psalm xli. 1—3.

how and enabled by a prudent use of small means to minister to the comfort of your brethren, and strive by neighbourly kindness to increase the value of the gift: a kind word is much to a person who is in sorrow, and will not be forgotten by Him who has promised^o that a cup of cold water, given because one belongs to Christ, shall in no wise lose its reward.

Are there any among you who, in the hour of sickness and distress, have received the benefit of your self-denials when in health and prosperity? To you what can I say but bid you to consecrate this day by hearty thanksgiving to God, and to ask His continued favour on yourselves, and on your companions, that you may have the satisfaction of bestowing some future day upon others the timely aid which you have yourselves received.

Remember, lastly, that all lesser bonds of union ought to be copies of that greater one which exists among Christians, and should therefore call your minds back to it. You are members of Christ's body, bound as such to feel for one another: "as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ:" the members therefore of that one

^o St. Mark ix. 41.

body "should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it."^p In proportion as societies like yours exemplify this truth and recal it, they are good; but if they serve to narrow the wider bond of union, they do harm.

And now, brethren, one short word of admonition before you go. This day is to be a day of feasting with you; it is natural and expedient that it should be so: but beware lest your table be made a snare to you^q: excess and drunkenness are no fit commemoration of a Christian society; may we not rather be sure that they will bring on it God's wrath?

Be sober then, and temperate: your mirth will be none the less, your regrets will be fewer. Commend yourselves and your undertaking by humble prayer to God's good keeping. "Except the Lord build the house, their labour is but lost that build it^r."

^p 1 Cor. xii. 12, 25, 26.

^q Psalm cxxvii. 1.

^r Psalm lxix. 23.

S E R M O N II.

GALATIANS vi. 2.

“ Bear ye one another’s burthens, and so fulfil the law of Christ.”

THE event which our Church celebrates to-day by a special service is the Ascension of our blessed Lord and Saviour Jesus Christ into heaven; the conclusion of His ministry upon earth in our nature. And though we are met here to-day with a special and peculiar purpose of our own, this is no reason for our forgetting that object which all Christians ought to have for their thoughts and meditations. It would not be right that we should allow a festival of our own appointment to put out of our minds one which is common to the whole Church of Christ; and not only would it not be right, it would not be expedient for us. As members of a friendly society we come to church to-day to remind ourselves that there are other reasons for joining such associations beside the prospect of advantage to ourselves: and to enforce these

other reasons upon our hearts and consciences no thought can be more suitable than the remembrance of Him Who as on this day ascended to the glory which He had with the Father but left for our sake ; ascended after that He had been seen of His disciples for forty days from the time that He triumphed over the power of death, and had spoken to them during those days “ of the things pertaining to the kingdom of God^a :” reminding them of many precepts which He had delivered before, and telling them of much more which it concerned them to know respecting the ordering of that kingdom which He had established in the earth. In selecting therefore for our consideration this morning the passage I have read, I desire to join together two distinct thoughts which may yet well harmonize and make each other clear ; I wish to shew first what is meant by the command to “ bear one another’s burthens,” and next how in so doing we in a peculiar manner “ fulfil the law of Christ ;” carry out into our daily practice some part of that which He spoke concerning the kingdom of God ere He ascended far above the heavens, being seen by the eye of flesh no longer, but still seen continually by the faithful spiritual eyes of those who “ in heart and mind

^a Acts i. 3.

thither ascend^b," "dwelling in the light which no man can approach unto^c;" yet ever spiritually present in His Church.

I. The image employed in the text is one of those many simple images scattered through Holy Scripture which are open to the understanding of all and are yet full of the deepest meaning. When is it that we feel a weight or burthen? not when we are resting ourselves by sitting or lying down, for then we should rest our burthens also, but while we are moving along. It is plain then that the Apostle means to represent us all as on a journey, travelling towards some place where we are at last to rest, or at all events to cease from travelling and come to our journey's end.

This, I need scarcely tell you, for I am sure you must all understand, is the journey of life: a journey which must be taken by all, which begins when we are born into the world, and ends in the valley of the shadow of death, which when our time is come receives us all, "high and low, rich and poor, one with another."

To represent life by this image is common in Scripture. When "Pharaoh said unto Jacob, How old art thou? Jacob said unto Pharaoh, The days of the years of my pilgrimage are an

^b Collect for Ascension-day.

^c 1 Tim. vi. 16.

hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers, in the days of their pilgrimage^d." Here you see Jacob speaks of his own life and that of his fathers as a pilgrimage, a travelling through a strange country towards their home: and St. Paul says of the old fathers, in his Epistle to the Hebrews, that they "confessed that they were strangers and pilgrims on the earth^e." St. Peter likewise beseeches the Christians to whom he writes to abstain from fleshly lusts "as strangers and pilgrims^f."

Life then is a journey to us all as men, but especially as Christians, because we are to live not merely for this world but for another: and our Lord Himself in the end of His sermon on the mount speaks of our Christian course under the same figure: "Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it^g." In the language of Scripture then, alike as fellow-men and as fellow-Christians, we

^d Gen. xlvii. 8, 9.

^e Heb. xi. 13.

^f 1 St. Peter ii. 11.

^g St. Matt. vii. 13, 14.

are all of us on a journey, and it is while we are going upon this journey that we feel the weight each of his own burthen. For the form of the Apostle's speech, no less than the experience of all, shews that burthens we all have: they differ in their nature and their weight: some have greater strength to bear them than others; still burthens are bound upon all, without exception, who travel along the road of Christian probation, and the road of human life.

The burthens bound upon us as Christians are those by which "we are sore let and hindered in running the race which is set before us^h:" faintness of spirit making us to go in sadness when we should be full of "joy and peace in believingⁱ:" imperfect faith causing us to have but weak desires after holiness, to conceive but dimly and imperfectly of heavenly things: strong passions and lusts which call loudly for gratification, while we know that, if we will be Christ's, they must be brought into subjection, even though to do it be as hard and cause us as much pain as cutting off a right hand or plucking out a right eye^k: strong outward temptations to dishonesty when our interest and our duty

^h Collect for the 4th Sunday in Advent.

ⁱ Rom. xv. 13.

^k St. Matt. v. 29, 30.

seem directly opposed: the bad example of those among whom we live, daily seducing us to that which we know is inconsistent with our Christian calling. Such are some of the burthens which we have to bear as Christian pilgrims journeying through the wilderness of this world towards our heavenly Canaan, and these we are bidden to bear for one another.

We are told in one place by St. Paul that each should look not on his own things only, but also on those of others¹: that we are to seek after those "things wherewith one may edify another^m," that is, build him up in his faith: that we are to be careful not to "put a stumbling-block or an occasion to fall in a brother's way^m," denying ourselves what to us might be lawful and allowable, if it seems likely that others may misunderstand what we do, and so be tempted to sin against their own consciences: that we are to exhort one another, cheer one another on the way if any faint, reprove with meekness and humility such as are straying from it, rouse those who are loitering and likely to be benighted.

St. Peter bids also, "As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace

¹ Phil. ii. 4.

^m Rom. xvi. 19; 13.

of Godⁿ," as they who know that whatsoever good God hath given them He hath given as a trust to be managed for the good of all, and not kept selfishly in their own hands. In short, by every possible consideration, and under every variety of expression, the Apostles of Christ teach us, that being fellow-travellers on the way that leadeth, or at least should lead, to eternal life, we walk not on careless of our brethren's progress, but, so far as in us lies, bear one another's spiritual burthens.

But plainly as this duty is commanded, it is one very much neglected. The careless and irreligious of course one cannot expect to care for the salvation of other men's souls when they are reckless what may become of their own: but even among those who are really trying to walk themselves in the right way, how few ever seem to think it any concern of theirs whether their neighbours are doing so too; how commonly do such men, in order to save themselves a little pain and trouble, neglect to shew what they really think of vice, and thus, instead of helping their brethren to rid themselves of spiritual burthens, they do in fact contribute to bind them on the faster. How little care is shewn to aid in teaching the young, in feeding the

ⁿ 1 St. Peter iv. 10.

lambs of the flock, though people know well that if not carefully tended they must come to evil. If any are afflicted with sadness of spirit, sorely vexed with harassing doubts, how rarely can they find even amongst religious people a kind sympathizing listener to whom they may communicate, and so ease, their sorrow. Those stronger in faith and blessed with a more cheerful spirit are too apt to pass them by almost with contempt, but certainly to avoid them if possible. How little careful are we to remove temptation out of the path of the unstable and ignorant ; and yet if any by such outward means or by the force of their passions are betrayed to wrong and shame, how commonly do we deny all pity to them, and put in its place cold harsh censure which takes no account of their difficulties, but denounces not the sin only, but the sinner too. And yet that this kind of burthen was uppermost in the mind of St. Paul is plain from the verse which comes immediately before the text. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted °."

Do such fulfil the law of Christ ? the law of Him of whom it was prophesied that He should

° Gal. vi. 1.

“heal the broken-hearted, preach deliverance to the captives, and recovery of sight to the blind, and set at liberty them that are bruised^p,” that a bruised reed He should not break^q?

But not only in the journey of our Christian course are we all laden with burthens: we have the journey of our human life to make from the cradle to the grave, and the burthens laid upon us in this are matters of sight, of plain daily experience. Sooner or later in the journey we all have some to bear: and unequal as our conditions may at first sight appear, yet it should be remembered that he alone fully knows the grievousness of the burthen, on whom it is laid. This it is which made an old heathen writer say, who had seen more of the world than most men, that it was his belief, if all could lay their peculiar grievances in one place for the inspection of their neighbours, each man after taking his look would prefer to keep his own instead of exchanging it for that of another. Still we do not all have the same burthens, nor are they laid upon us all in the same stage of the journey, and so it is that we are able if we are willing to “bear one another’s burthens.” Death does not commonly enter many houses in the same village at once: and

^p St. Luke iv. 18.

^q St. Matt. xii. 20.

so it comes about that while some one or two hearts are aching with the pain of separation from those whom they have loved and on whom they have leant for happiness, there are many more free from this sorrow, and therefore in case to help bear the burthen by kindness and sympathy, which will always do something to lighten the heaviest load. Part of "pure religion and undefiled before God and the Father," as described by St. James, "is this, to visit the fatherless and widows in their affliction¹."

Again, distress caused by accidents, by ill health, by continued want of employment, does not commonly fall upon many at once: here therefore are other cases in which you daily have it in your power to "bear one another's burthens:" it may not be in your power to do much, but something you can always do, and it is pleasant to know that there are many who do delight in kind offices to their neighbours: women for instance, who though weak themselves and weary with their own labour, are always ready to minister at the bed of sickness, to break their own rest to tend a sick child: many who out of their own "deep poverty" are still forward to help such as are worse off than themselves. And we need not

¹ St. James i. 27.

think merely of cases of great distress : you all know by experience how much kind-hearted neighbours may do for one another, by little things, to make life roll on more smoothly. Remember also that there is one aid you may always give, that of your prayers : the poorest may pray for his neighbour, and a blessing will descend upon the prayer of faith. Just look quietly and attentively through your Prayer-Book and see how carefully the Church has provided that her children should thus bear one another's burthens of both kinds : observe how unselfish is the tone and spirit of our public Common Prayer ; what petitions there are in the Litany on behalf of all who labour under spiritual burthens, for "all such as have erred and are deceived," for "the weak-hearted" and "them that fall ;" for all who groan under temporal burthens ; for "all that are in danger, necessity, and tribulation, all sick persons and young children, all prisoners and captives, the fatherless children, and widows, and all that are desolate and oppressed." And that we may not omit this duty at other times there is added the beautiful "prayer for all conditions of men," in which the same petitions are offered though more briefly than in the Litany. Do you think it is no lightening of the burthens of bed-ridden

sickness or of afflicted desolate hearts to know that wherever our public worship is celebrated, there they are not forgotten, but their case is presented by their brethren before "the throne of the heavenly grace?" "the effectual fervent prayer of a righteous man availeth much": surely then the united prayers of many offered up in faith will not be without their reward.

II. I have spoken of some of the many different ways in which we may apply the command "Bear ye one another's burthens:" it will not take long to shew how in so doing we "fulfil the law of Christ."

First then, we imitate the example which He left us that we "should follow His steps'." For what purpose but that He might bear our burthens did He lay aside His glory and take upon Him the form of a servant? Surely, but for His infinite compassion, He might have dwelt continually "in the light which no man can approach unto," and the perishing of us miserable sinners could not have lessened His glory or His unspeakable bliss. Yet to save us He took our nature with all its infirmities, and for many years lived amongst men, long unknown, and when known to be rejected, despised, and crucified. What was His life during His minis-

* St. James v. 16.

† 1 St. Peter ii. 21.

try but one continued fulfilment of Isaiah's prophecy that He should bear our griefs and carry our sorrows " ? and the law which governed His own life as Man, He gave to His disciples ; " A new commandment I give unto you, that ye love one another ; as I have loved you, that ye also love one another ^x."

Again, St. Paul speaks of Christ as the " first-born among many brethren'." Since then He has bound all Christians in one brotherhood, it must be His law that we " bear one another's burthens." Pilgrims and strangers we are all : it would be thought strange, if a number of fellow-countrymen were travelling in a foreign land, that they should pay no regard to one another's comfort : that the strong and healthy should march contentedly and joyously along, never casting a glance on the feeble, the weary, and overloaded : in like manner, merely viewing ourselves as fellow-men, heirs of the same weaknesses, and liable to the same afflictions, it is most unnatural that we should have no pity for one another. But suppose a family were journeying together : surely the want of feeling for one another which was strange before would then be most strange, most foul, and most un-

^u Isaiah liii. 4.

^x St. John xiii. 34.

^y Rom. viii. 29.

natural: and so in the case of Christians it becomes a crime of deep dye, because as Christians we are most peculiarly brethren; saved from the same death, journeying towards the same happy land, and trusting in the same Lord and Saviour.

And now in conclusion I will in a very few words apply what has been said to your particular case. Merely as a matter of worldly prudence, solely with an eye to each man's private interest, I do not know what can be more strongly recommended, to men who like yourselves live by bodily labour, than belonging to associations like ours: the great advantage they secure to you is that you need not fear, so much as you otherwise must, occasional illness, or accidents, which may for a time disable you from work; and when these visitations do come on you, you have secured to you assistance of such a kind as scarcely any savings of your own could obtain on the most favourable calculations. I say, therefore, that simply as a matter of selfish prudence any working man is wise who thus lays up against a rainy day.

But if I rightly understand the meaning of your being in church to-day as a society, to mark by a solemn act of worship the completion of another year, it is that you wish to carry on

your scheme in a religious spirit. If so, since there is nothing specially religious in doing the best you can for yourselves, I am willing to believe that many of you have a higher satisfaction when you reflect that you are thus able to do something to "bear one another's burthens, and so fulfil the law of Christ." This certainly is the only feeling which can make your association a Christian one, and give good grounds for expecting God's blessing upon it.

And if I am right, as your consciences tell you I am, how wrongly do they view their society who are inclined to be discontented because, as they say, they pay for so many years and get nothing. Something, and a very great thing too, as I have already shewn you, they do get in the ease of mind with which as members they may look at the approach of sickness or old age. It would be thought somewhat unreasonable if one of many travellers on the same road should complain, that though he had helped others to bear their burthens, he had never had any laid upon himself, and so never received help in his turn. May not such a one justly fear that God will punish his ungrateful murmuring, by laying upon him some heavier burthen than that of helping his brethren while he is himself free ?

Do not then, brethren, permit yourselves to regard your society as other than a Christian one: remember that it is really a great privilege to be put in the way of helping those whom God sees fit to afflict, and for a time to deprive of their livelihood: watch and pray against any feeling of envy or discontent, and recollect what a blessing it is, what an undeserved mercy at the hands of God, that you are kept in such health as not to want the assistance yourselves. "God loveth a cheerful giver*." Pray for a spirit of true Christian love and brotherly kindness, for a house divided against itself cannot but fall.

And now, before we go to enjoy in Christian moderation those good things which His bounty has provided, let us thank Him for bringing us together once again in peace and comfort, and pray for a continuance of His blessing upon us.

Prevent us, O Lord! in all our doings with Thy most gracious favour, and further us with Thy continual help; that in all our works, begun, continued, and ended, in Thee, we may glorify Thy Holy Name, and finally by Thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

* 2 Cor. ix. 7.

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A

S E R M O N

PREACHED AT THE

R E - O P E N I N G O F

KIDDERMINSTER CHURCH,

ON WEDNESDAY, DECEMBER 22ND, 1847.

BY THE

REV. THOMAS LEGH CLAUGHTON,

VICAR OF KIDDERMINSTER, AND HONORARY
CANON OF WORCESTER.

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1848.



S E R M O N .

ISAIAH XXXVIII. 18, 19.

THE GRAVE CANNOT PRAISE THEE : DEATH CANNOT CELEBRATE THEE : THEY THAT GO DOWN INTO THE PIT CANNOT HOPE FOR THY TRUTH : THE LIVING—THE LIVING HE SHALL PRAISE THEE, AS I DO THIS DAY.

WHEN we reflect that some of those who at the beginning of this work said unto us “ *The Lord prosper you, we wish you good luck in the name of the Lord,*”* are now passed into that state of which Hezekiah here saith “ *The Grave cannot praise Thee : Death cannot celebrate Thee,*” being gathered unto their fathers—we cannot help being touched with a sense of God’s mercy to ourselves, in sparing us to see this day. And this, I know, is very strongly the feeling of the aged that are amongst us ; who have been accustomed to worship in this House from childhood ; to whom it had become, through long use and association, a spiritual home, their refuge from the trials of the world. Their hearts have gone along with Hezekiah’s heart as he spake these words ; they feel as he felt, when instead of entering into the gates of the grave, he

* Ps. cxxix. 8. Prayer-Book version.

was privileged once again to sing the praises of his Redeemer in the House of the Lord.

For this was Hezekiah's chief joy when he was recovered from his sickness. It was not joy in his restoration to power as a Prince; or to wealth, as one possessed of wealth; or to domestic and social sympathies; or to the beauties of the natural creation; which some men speak of as if the enjoyment of them were a final end of our being. But it was emphatically joy in the Lord! joy in God's love to his soul! joy in being enabled once more to sing the praises of God in the place where His Honour dwelt; as you may see by what goes before and after the words of the text. "*Thou hast in love to my soul, delivered it from the pit of corruption: for Thou hast cast all my sins behind Thy back.*" "*The Lord was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the House of the Lord.*"* This was the use of life in Hezekiah's eyes: praise was to be the employment of it: the worship and service of Almighty God entered into his estimate of its value in a manner in which (you will all admit the assertion) it does not enter into our general estimate of it. At the cost of how much time, how much diligence, how much of his earthly substance, he repaired the temple and restored its services, bestowing on each particular an especial care, that all should be worthy of Him unto Whom it was offered, of this no reader of scripture is ignorant.† The zeal of God's House did even consume him.‡ In him was the very spirit of his forefather David, "*I will not offer unto the Lord my God of that which doth cost me nothing.*"§ It is written of him in the Book of Chronicles, "*In every*

* Is. xxxviii. v. 17—20. † 2 Chron. xxix. xxx. xxxi. ‡ Ps. lxxix. 9.
§ 2 Sam. xxiv. 24.

work that he began in the service of the House of God, and in the Law, and in the Commandments, to seek his God, he did it with all his heart, and prospered."§ And albeit his name is come down to us with the stain of human weakness, and pride of heart, stamped on it—yet surely hath he left an example to all generations, that it is acceptable unto God when the kings of the earth and her princes and her mighty men do what lieth in them to set forth His honour among the people; when they count not that time nor that substance lost, which is bestowed *unto the praise of His Glory.*|| There is something exalting in his anticipation of the manner in which he would devote the prolonged measure of his days to God. "*The grave cannot praise Thee: Death cannot celebrate Thee: The living, the living, he shall praise Thee, as I do this day.*" I earnestly commend these words to your devout meditation: as needful to be borne in mind even by us who live in the light of gospel times; *before whose eyes Jesus Christ has been set forth crucified for us:** from whom therefore it might have been expected, that with a joy and a willingness worthy of so great Love, with a devotion of ourselves proportionate to so great a sacrifice offered for us, we should be all of Hezekiah's spirit when he thus engaged himself to God's service for ever—all of David's spirit when he said, "*One thing have I desired of the Lord, that will I seek after: that I may dwell in the House of the Lord all the days of my life; to behold the beauty of the Lord, to enquire in his temple.*"†

But, say some among us, "It was well for David and well for Hezekiah, to resort to the place where God dwelt visibly between the Cherubims, to praise and worship Him who

§ 2 Chron. xxxi. 21. || Eph. i. 14. * Gal. iii. 1. † Ps. xxvii. 4.

was there revealed to them. But we are of them '*who worship God in the Spirit*':† our homes, the fields, the valleys, and the hills, speak to us of God. There we can serve and there we can worship, and there pour forth our souls in praise." Now if this language, in the full extent of its meaning, is to be admitted as true—if on the ground that the whole earth is God's Temple and that He filleth all space, our special comfort in assembling ourselves together in places dedicated to His honour and service is to be taken away from us—then, whatever we have gained by the gospel of Jesus Christ, there is something certainly which we have lost. But such words as those above referred to, though alarmingly common, are only heard from the lips of those who are plainly driven to excuse themselves for entire neglect of every acknowledged duty; and who thus take refuge in strange perversion of Scripture Truth. Notwithstanding, this sad feature in our day, that the work of this world has clearly come to be preferred to the worship of God, and has gradually destroyed the habit of it; insomuch that no place at all can be found for it in many men's time, and therefore not in their affections; (for it is proverbial that we can ever find time for that which we set our affection on)—this sad feature must be commented on, on an occasion like the present.

It hath been piously suggested that into the place of God's public worship has succeeded a more general use of Family Prayer. But without derogating in the least from the godly simplicity of this custom, that the Father of the Family should every morning and evening assemble his children and his household around him, to praise God for mercies received and pray for their continuance, who is there

† Phil. iii. 3.

that does not well know, that, however excellent it is to contemplate as a system, and that amidst the general neglect of devotional duties, one of the most unfailing proofs of a genuine piety has been the establishment and regular maintenance of Family Prayer in an house—yet who does not know that the carrying out of what has been described is in the far greater number of our houses—in the houses of our working poor—well nigh an impossibility? That in the houses of another very large class, viz., of persons actively engaged in trade—it is of necessity a very short, often an interrupted, occasionally an omitted act of worship: that the positive comfort and benefit of Family Prayer is very much confined to the houses of those who are affluent and at ease amongst us, with whom a place set apart, a moderate space of time, no great pressure of business, works with a good will to make it good unto edifying? And this I say in a place, whose praise it once was that you could find scarce an house on the side of a street where there was not Family Prayer.* But in those days men rather sought at home what their spirits longed for, but found not, in the church. For that which is so essential unto true devotion, tranquillity, a fixed hour, uninterruptedness, associations of divine and heavenly things, the absence of all other associations; these advantages the Sanctuary of God—the place set apart from all secular uses, consecrated to Divine—secures alike to the affluent, the poor, the busy, to all men.

Is it not then *good for us to be here*,† rejoicing in the restoration of the Sanctuary of the Lord—let me say of the Sanctuaries of the Lord—for the same work is going on through the length and breadth of the land? Our forefathers, in a misguided spirit, defiled the dwelling places of

* See Baxter's Life and Times. † Matth. xvii. 4.

God's Name: *They brake down all the carved work thereof with axes and hammers :** and too long truly it seemed as though *we allowed the deeds of our Fathers.*† But is not the present restoration of the Houses of God in the land an earnest of their being resorted to more generally and more constantly than they have been? As through disuse they fell into decay, is not their universal restoration, to say the least of it, a presage that men shall once more resort unto them for comfort, for instruction, for the nourishment and refreshment of their souls? Doth it not seem preparatory to some merciful design of God toward us, that so far as *the assembling of ourselves together* hath a tendency to *provoke unto love and to good works,*‡ and generally to preparation for that day which all men *see approaching*—that so far as this can profit, there has been in our days an invitation to come into the House of the Lord, which the deaf cannot choose but hear? And it were consistent no less with sound reason than with charity, to take this view of the great efforts which are being made on every side *to repair the desolations of many generations.*§

When our Blessed Saviour foretold that thereafter men should neither *on that mountain* where He stood, *nor yet at Jerusalem, worship the Father*, but that *the true worshippers should worship Him in spirit and in truth,*¶ He spake beforehand of the day when *His House should be called a House of Prayer for all people :*|| He foretold in truth these very days in which we live; these very services in which we are engaged; He foresaw the Time when the *Isles afar off, that had not heard His fame, nor had seen His Glory,*†† should *offer up pure spiritual sacrifices, acceptable unto God through Him ;*‡‡ when in

* Ps. lxxiv. 6. † Luke xi. 48. ‡ Heb. x. 24, 25. § Is. lxi. 4.

¶ John iv. 21, 23. || Is. lvi. 7. †† Is. lxvi. 19. ‡‡ 1 Peter ii. 6.

every city and every village His people asking faithfully should obtain effectually; yea, should *see God's Power and Glory*, as David saw it, as the saints under the New as well as under the Old Dispensation have seen it—in *the Sanctuary*!† How much He foresaw, that should be derogatory to His honour in those ages to come, as in the past had been, it importeth not now to surmise. Side by side with the true and spiritual worship will ever be found, in corrupt beings such as we are, the deflexions from it. And if we can see and lament, how must He have foreknown and lamented! But on the whole it is not to be doubted, He foresaw the *day of His power*‡—the day when *The Son of Man* should be made *Lord of the Sabbath*,|| and be revered in the Sanctuary; and when the *People should offer their freewill offerings with an holy worship**—as we do (I trust through God's grace and mercy) this very day.

But it will be said: “we are not only restoring the breaches which time, or a vain fanaticism, hath made in our Holy Places; we are decorating and adorning them.”

To this I can but think that the illustrious defender of our Ecclesiastical Polity gave a sufficient answer when he said,§ “Were it not strange that God should have made such store of glorious creatures on earth; and leave them all to be consumed in secular vanity; allowing none but the baser sort to be employed in His own Service.” But if people must consider adornment of Churches twin-sister with superstition, and their uncomeliness a symptom of spirituality; all that can be said is, that this philosophy of theirs is wholly of human origin: it is not founded upon any warrant of God's word. For true devotion, though it

† Ps. lxxiii. 2. ‡ Ps. cx. 3. || Luke vi. 5. * Ps. cx. 3. Prayer Book.

§ Hooker's Eccl. Pol. Lib. v. ch. xv. 4.

is of spiritual birth and spiritual growth, yet, being the devotion of men, is not independent of those outward things with which men are conversant. If it were so, God would have made some things in vain—in vain as regards the best and highest uses. The glories of Nature, which are from His Hand immediately, of Art, which only mediately are of Him, would be in a very material degree done in vain; if they were for this world's uses only, if they did not minister to true devotion. Nor are we to suppose that this is a present condition only of our nature, while *the corruptible body weigheth down the soul*,† and therefore, as fanatics maintain, a weakness culpable and sinful, to be utterly eradicated and put away as an unclean thing: but I think it can be unanswerably proved from the Inspired Volume, that such influences in our glorified state will continue, and may be instrumental even unto heavenly joy. Sun and Moon indeed shall not lighten the Eternal City, *the New Jerusalem, the Lamb's wife*, in Heaven; *for the Glory of God shall lighten it, and the Lamb be the Light thereof*. But as of *pure gold*, and as of most *precious stones, and pearls*, and *as it were of transparent glass*,‡ was the appearance of it unto St. John in the Apocalypse. Our glorified bodies, having like faculties and powers to those which now they have, only changed, refined, renewed, purified from corruption, shall find there, as they found here in their imperfect state, congenial objects. Things temporal are types of things eternal. The beauty and order of earthly worship are emblematic of the beauty and order of Heavenly: and whosoever despiseth external order and harmony, because it may be abused to evil purposes, doth in truth resist God who created it for good.

† Wisd. ix. 16. ‡ Rev. xxi. 2, 9, 23, 19—23.

If indeed, as the learned Hooker warns us, "there be great pains to build and beautify these corruptible sanctuaries, little or none that the living temples of the Holy Ghost, the dearly redeemed souls of the people of God, may be edified; great expense upon timber and stone, but toward the relief of the poor small devotion; cost this way infinite, but mean while charity cold," then indeed ought such works to be rather discouraged; and Justice, Mercy, and Truth insisted on.||

And this is a thing so needful to be well and truly weighed—not only in regard of the present occasion, but also in regard of what is going on generally throughout the land—that I shall trespass on your attention yet a short time longer to consider it.

That they who are at pains to build and beautify these corruptible sanctuaries, and to re-establish the order and harmony of God's service, are *generally* persons who are at no pains to build up souls in the Faith, this cannot I think be asserted without such lack of truth and charity, as few will incur the shame of by deliberate assertion. But in regard of its being said that the money thus expended had better have been expended in works of mercy and charity, this I think demands a grave and a severe rebuke. For the very nature of the observation shews it to be made by those who stand aloof from the work; who are judging other men's actions and motives; who, however great sacrifices they themselves may make in the cause of what they deem to be mercy and charity, have no right whatever to say, "*To what purpose is this waste? for this might have been sold for much and given to the poor.*"* They have no right whatever to speak thus of

that which other men in a spirit of piety and munificence expend unto God's honour. Sufficient warrant have we for all that has been laid out on the Houses of God that are amongst us—yea sufficient admonition that we have spent too much on our own luxury and aggrandisement—too little hitherto to exalt Him in the eyes of the people—sufficient, I say, is proved unto both these ends in the words of David's thanksgiving at the dedication of the people's offerings for the building of the temple. "*Thine is the Kingdom, O Lord ; and Thou art exalted as Head above all ! Both riches and honour come of Thee and Thou reignest over all ; and in Thine Hand is power and might ; and in Thine Hand it is to make great, and to give strength unto all. Now therefore O God we thank Thee and praise Thy glorious Name. But who am I, and what is my people that we should be able to offer so willingly after this sort ?* FOR ALL THINGS COME OF THEE, AND OF THINE OWN HAVE WE GIVEN THEE." . . . "O Lord our God, all this store that we have prepared to build Thee an house for Thine Holy Name, cometh of Thine Hand, AND IS ALL THINE OWN."*

But independently of these and like considerations—there never was a period in the history of our Church, (as I believe) when works of that true mercy and charity which provides good things for men's souls, as well as for their bodies—so flourished as they do now. And principally it must be allowed, that the same hands which have decked our Churches with comely and decent fittings—the same hands which have built up *the old wastes, even the desolations of many generations*,† have been forward to contribute to all such works. Through their liberality, in no small part, have gone forth true and faithful wit-

* 1 Chron. xxix. 11, 14, 16. † Isaiah lxi. 4.

nesses, earnest preachers of God's word, to the ends of the earth: by whose ministry, blessed from above (as who can doubt) the Lord is *adding to the Church daily such as shall be saved*†—yea, living stones are being built up into that unseen Spiritual Temple, which by the secret nurture of the *words of faith and of good doctrine* groweth in the Lord.*||—Thus have nine bishoprics been newly founded in our colonies, with great joy and consent of the whole church; two by individual munificence, all of them more or less assisted by private liberality. Add to these the College of St. Augustine at Canterbury, for the training of Missionaries: the College of St. Columba in Ireland, for the purpose of training native Irish for the ministry of the Gospel in their own land: Trinity College in Perthshire, for a like purpose in Scotland: other collegiate establishments of the same nature in our colonies abroad: and many schools both secular and religious in connexion with our churches at home. It is easy to call these institutions by hard names: and to pass one sweeping censure on what has been said, as doubting *whereunto all this will grow.*§ But thus much at least is sure, that the kindness which men have shewed for the house of God and the offices thereof, hath not been to the detriment but greatly to the furtherance of works of mercy and charity.

And here I must remind those who are acquainted with the particular circumstances of this place, of that which certainly I should not have alleged by way of boastfulness—(God forbid that we should boast who have reason rather to *hide us in the dust!*†) but which truth requires should be alleged and that publicly—that the year during which the costly restoration of this church has been carried on—

† Acts ii. 47. * 1 Tim. iv. 6. || Eph. ii. 21. § Acts v. 24.

† Isaiah ii. 10.

albeit a year of almost unexampled depression in our worldly circumstances—of gloom and darkness in our prospects of that kind—insomuch that when the idea of this restoration first arose, many said “Let us wait for a happier time”—this year hath produced greater bountifulness to the poor, larger contributions to charitable purposes than were ever known—and not only have we offered of our substance—two, our brethren and fellow-worshippers, whose prayers have many a time gone up with ours to God’s throne—one a minister and the other a lay member of the church in this place, have given their own selves to the work, and for no other motive than the love of Christ are at this very hour passing through *perils of waters* to brave *perils among the Heathen* § *for the gospel’s sake*. ‡—Two have gone,^a others desired to go, but are withheld hitherto: for God’s grace is no less restraining upon some than it is urgent upon others,^b according to *His wisdom who worketh all things after the counsel of His own will*. †

But it is time that I drew this address to a close. Many things crowd upon me to say to you—dear brethren. It may be, it must be, in times like these, that some who have heard me will be at issue with me in their minds concerning some part of the things which have been spoken. To them I would say in the words of St. Paul. “*Do ye look on things after the outward appearance? If any man trust to himself that he is Christ’s, let him of*

^a The Hon. and Rev. Henry Douglas, a Curate of this Parish; and Mr. Thomas Wheeler, Master of St. George’s School; who both accompanied the Bishop of Cape Town to his diocese.

^b So Paul and Timothy were forbidden of the Holy Ghost to preach the word in Asia; and were not suffered to go into Bithynia. Acts xvi. 6, 7.—but Paul was pressed in the Spirit to preach at Corinth, the Lord having much people there. Acts xviii. 6, 10.

§ 2 Cor. xi. 26. † 1 Cor. ix. 23. † Eph. i. 11.

himself think this again, that as he is Christ's, even so are we Christ's,† and though we measure things by another rule, yet are we enlarged according to our rule abundantly.‡ Not that we have any confidence in the flesh:§ but we believe and are persuaded that through the Grace of our Lord Jesus Christ, we shall be saved even as they,|| and if in anything we be otherwise minded, may it please God to reveal that thing in His own good time. But to all I would say, receive us—in that which commendeth itself to your consciences as right to be done—receive us,†† and help us, to the Glory of God!‡‡ To the praise of His glory in the promotion of His true religion established amongst us, was the restoration of this house begun. Nothing was at first intended but the removal of what was unsightly, and inconsistent with the reverence due to the place where God is worshipped. But the zeal of many, aided by the munificence of two individuals,^a—mother and son—by noble works ennobled truly—has brought it to a yet more excellent work. May God remember them concerning this, and not wipe out this kindness they have done for the House of their God, and for the offices thereof,§§ for ever! And to you and to your children may this House be a blessing! Hither may the old, and the young, the rich and the poor, resort together, to behold the fair beauty of the Lord, and to enquire in His Temple.|||| Or if these be indeed the last days, and this the perilous time foretold as for to come,‡ if the Mystery of Iniquity doth already work,§ and that Man of Sin, who is expressly described as opposing and exalting him-*

† 2 Cor. xi. 26. ‡ 2 Cor. xi. 15. § Phil. iii. 3. || Acts xv. 11.

* See Phil. iii. 16. †† 2 Cor. vii. 2. ‡‡ Rom. xv. 7.

§§ Neh. xiii. 14. || Ps. xxvii. 4. ‡ 2 Tim. iii. 1. § 2 Thess. ii. 7.

^a The Lady Ward, and the Lord Ward, by whose munificence the Chancel and the South Aisle of the Church were restored.

self above all that is called God, or that is worshipped—is now begining to be *revealed**—then may God in his mercy spare us the misery of seeing His sanctuary polluted—the defences of His everlasting truth surrendered and abandoned step by step, as at this very day they are being surrendered; and men prevailing by the brute force of what they call reason against the bulwarks of the Heavenly City! For better it were to go down into silence, if we cannot among the living uphold the Truth and the Majesty of God. Better it were to rest in the grave, than to witness that last awful triumph of the powers of darkness, which no flesh (we are told) could endure, had not *the Lord for His Elect's sake shortened the days*, and ordained the greatest tribulation the world had ever seen, to be likewise its last—the immediate herald and precursor of the coming of the Son of Man †

* 2 Thess. ii. 3. 4. † Compare Matt. xxiv. 21. 22. with 29. 30
Mark xiii. 19. 20. with 24. 25, 26.

THE
SIN AND DANGER
OF
REBELLION :

A SERMON
PREACHED IN THE PARISH CHURCH OF CHELTENHAM,
November 5th, 1848.

BY REV. F. CLOSE, A.M.
INCUMBENT.

LONDON :
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SERMON.

PROVERBS, XXIV. 21, 22.

“ My Son, fear thou the Lord and the king : and meddle not with them that are given to change : for their calamity shall rise suddenly ; and who knoweth the ruin of them both ? ”

ANTIQUATED propositions ! Old fashioned principles ! Notions well nigh exploded from the enlightened schools of modern science and philosophy ! Equality, liberty, fraternity—no divine rights of kings—no base servitude to rulers, powers, governors : these and such like sentiments are better suited to the genius of this enlightened age of the world !

But has not Solomon in these last days, proved himself to be wiser than men ? And have not these primitive truths, been forced upon their minds by the energy of facts, with a power not to be resisted, nor evaded ?

The day and the occasion on which we are assembled, beloved brethren, is one of a most peculiar character, whether viewed politically or religiously : we are invited by authority to commemorate an event of no small importance in the History of our Country ; and I have for many years past endeavoured on the return of this day, to address you on such topics as appeared to me most appropriate to these historical recollections, and best adapted to yield us practical instruction in the pressing interests of our own times. Hence I have been led principally to dwell upon the theological errors which occasioned this tragical attempt upon the British Constitution ; and I have chiefly confined myself to the exposure of those corrupt doctrines of the great apostacy which have displayed themselves from time to time, as well within, as without the pale of our own Church. But on the present occasion, passing events seem to call upon me to take a wider range ; and guided by that direction of the Rubric which appoints that “ If there

"be no sermon on this day one of the six homilies against rebellion shall be read," I shall address myself more to that branch of the subject, and endeavour to show from the events now passing before our eyes, that the injunctions of God's holy word, here and elsewhere, respecting the sin and danger of rebellion are not idle tales, nor cunningly devised fables, but the words of wisdom, soberness, and experience : and that contempt for these antiquated precepts, and the belief and inculcation of contrary doctrines, have deluged Europe with blood, and produced only confusion, anarchy and ruin.

And never was there a period in the history of our country, when a christian minister, when a clergyman of the Church of England, himself reposing beneath the broad shield of Protestantism established in Church and State,—might with greater confidence cast himself on the sympathies and convictions of his people, in the discharge of so arduous and so peculiar a duty. I pray God, beloved brethren, and I ask your prayers also, that I may on this occasion be enabled so to set forth the truth, that in every heart among you there may be awakened and cherished a feeling of profound gratitude to Almighty God for his unnumbered mercies, of devoted loyalty to your Queen, and of increased admiration of that glorious constitution of your native land, which amidst the scorn, hatred, and cavils of shallow minds, and wicked hearts, stands yet alone among the wreck of nations, the admiration of the world !

It will be my endeavour on this occasion, in pursuing the train of thought suggested by the text—

I. TO CONSIDER THE SPIRIT OF INSUBORDINATION AND REBELLION WHICH HAS RECENTLY DISCOVERED ITSELF IN THE WORLD.

II. TO ENQUIRE INTO ITS CAUSES.

III. TO SUGGEST ITS REMEDIES.

I. The events illustrative of the universal spirit of insubordination and rebellion now prevalent in the world, are so familiar even to the most illiterate among us, that it would seem an almost superfluous task to describe or dwell upon them. The cheap press conveys to every house and cottage in England the revolutions, conflicts, and disturbances of the most distant states and cities almost daily ; and none can be wholly ignorant of passing occurrences. Yet there are some

features of a marked and peculiar character in these sad and fearful details to which I may for a while direct your attention. The general character of this great movement is indeed peculiar, and one to which it would be difficult to find an exact parallel in history. The world has been accustomed to the occasional appearance of men of extraordinary powers and genius, who have succeeded in erecting great monarchies or empires on the ruins of many nations; or they have subdued large portions of the earth by their mighty prowess: but when heretofore, has there been witnessed the sudden, contemporaneous, and apparently unconnected movement of so many and such different nations towards one point? A spark is kindled in the heart of one gay and thoughtless city; the fickle Frenchman under one of those sudden impulses to which he is subject, rises up and casts out his constitutional sovereign—and in a moment a train appears to be lighted which kindles a flame all over Europe:—the voluptuous and effeminate Italian—the moody, metaphysical German—no less than the volatile Frenchman, all spring up, as in an instant, as if by some preconcerted signal, or by a stroke of an electric telegraph—and proclaim aloud no king, no governor, no authority, but the will of the people and the pleasure of the civic mob! From the utmost extremity of southern Italy—through the defiles of the Alps—over the fair plains of France—along the course of the Rhine—through one petty German state and another, until the antient thrones of Austria and Prussia are swept away—the fearful tide rolls on, until it is lost in the wild Steppes of Russia: the mighty Autocrat alone bids defiance to its waves, and hurls back the democracy of Europe! An evil spirit of universal anarchy has arisen from the deep—stimulating men of different nations, tongues and languages, under governments varying from the moderate to the absolute, and presenting phenomena wholly different from each other—to act in concert, to overthrow all existing powers, to crush the faithless and democratic soldiery—and after many bloody struggles, after the wide demolition of property, and after the loss of thousands of citizens and soldiers, to set up a rule servilely bending to the ever changing will of the victorious people.

There is one thing in which all these disturbers of the peace of Europe remarkably agree:—they are “all given to change;” heedless whether for better or for worse, perpetual change is the ruling spirit of the times. France, which but for this baneful tendency might have

been the first of the nations, has rendered herself feeble and impotent by her fickleness and ceaseless changes. It were a difficult task to reckon up the various constitutions which she has successively adopted and rejected during the last fifty or sixty years. Her original hereditary monarchy was closed by the bloody tragedy of the murder of her King—royal blood—which was amply avenged upon the people by the self-inflicted horrors of the Red Republicanism which succeeded. Weary of that system of savage retaliation, France sought refuge in a military despotism which dazzled the eyes of her vain people, while it drained her treasure and devoured her sons. Europe rebelled against that usurpation; and again France accepted legitimate royalty—but as quickly repudiated it, and sought in a King of her own creation the beau-ideal of good government—probably the best she ever enjoyed—but *that* also she has now upturned, and none can tell under what form of government she may be found, even a few weeks hence! France has indeed been foremost among the nations in her love of change—but she appears at length to have imparted her restless spirit alike to the phlegmatic German and the indolent Italian—so that since this sermon was preached, and while it was passing through the press, the Pope himself has been besieged and humbled in the Vatican, and the *sovereign people* have trampled on the *sovereign Pontiff*.

Within our own dominions there have been found some congenial spirits who would also have involved this favored land, if they could, in the same vortex of anarchy. But, blessed be God, by his gracious Providence overshadowing us, these attempts have proved futile and vain. The menace of physical force and mob demonstration which threatened our metropolis, called forth an exhibition of loyalty and love of order which at once extinguished all the hopes of the wicked and disaffected;—and the incipient rebellion in Ireland has left its deluded promoters to the pity and derision of the world. But the more these extraordinary circumstances are investigated, the more we shall be persuaded of their great peculiarity:—the history of Europe during the last four months must read like the history of as many centuries; so many, and such strange, unparalleled events are crowded into that short period.

But there is another peculiarity which deserves special notice. This spirit of universal anarchy, rebellion, and insubordination, not merely against one form of government, but against all legitimate rule, broke

forth at a period when from the peculiar state of these countries there was less occasion or excuse for such a movement than in any previous crisis in their history. There are circumstances of national wrong, and there are degrees of oppression, which if they do not justify the uprising of the people, at least qualify and extenuate their guilt. Had these civic rioters, and burgher rebels, been serfs of the soil, ground down by intolerable cruelty, or plundered by extortions, such as antient kings were wont to inflict upon their subjects, some apology might be attempted for the movement. When, indeed, in the commencement of her since fickle and not guiltless course, France first rose against the house of Bourbon, there might be something said in her defence: that antient dynasty had become corrupt and unjust—government was venal, and the people were oppressed—not so much by the amiable monarch who then was so unfortunate as to occupy the throne, as by the entire corruption of the system, the incrustation of ages, and the dregs of long mis-rule. But in the recent instance—what plausible excuse had France, we might say, Paris, for ejecting the king of her creation? Granting that many things might be alleged which needed remedy and reform, was there anything in the rule of Louis Phillippe which justified, or was a sufficient excuse for so awful a plunge as the nation then took—any good to be obtained at all commensurate with the immediate evils necessarily occasioned? Nine Frenchmen out of ten, at this moment, would be too happy if things could be restored as they were on that fatal night!

Equally true is this observation with respect to Italy, Germany, Austria, and Prussia. Not that I would be understood to say that among these various governments there was no oppression, that there were no wrongs, or that there were no laws which needed to be improved;—all that I affirm is this—that these states having undergone many previous modifications and ameliorations in their system of government, and many of them being then actually in a course of legitimate improvement, there never was less occasion, nor less excuse for so general, so universal, so popular an outbreak. Never had men less wherewith to justify their disposition to change—never was the sin of rebellion, disaffection, and riot, more naked, more odious, more criminal!

This is singularly true of our own country. Whether it be for weal or for woe, the fact is notorious that for the last forty years the popular principle has been steadily advancing in this country; every law which

has passed the legislature for many years, has savoured of this principle—it has encroached upon the influence and privileges of the Throne and of the Lords, and has tended to increase the power of the Commons. The Catholic Relief Bill—the Reform Bill—the repeal of the Corporation and Test Acts, and many others of a similar character, justify this assertion; the people never had less cause to complain; every party, sect, and faction are represented—and opportunity is afforded to all not only to enjoy their civil and religious liberties, to a degree never before experienced in this or in any other country—but to make known their imaginary or real grievances in the highest quarters with the utmost impunity. There is no country upon the face of the earth where riot, rebellion, or treason could be so unpardonable.

And if we look for a moment to the sister isle—to rebellious, ungrateful Ireland—the same observation will hold good. There never was a time in Irish history when outbreak and treason could be more unpardonable. At the period of the celebrated rebellion of '98, some excuses might be alleged, some apology made for an exasperated and oppressed people: harsh laws existed, and even they were not always administered with an even hand—justice was sometimes one-sided—the country was devoured by strife and division—at all events there was something to be said in palliation of the crimes of men goaded on to desperation. But how different the state of things now! What have we been doing for Ireland for the last forty years? We have given her almost every thing she has asked—every thing that liberalism itself could devise! When she first clamoured for what was termed “Catholic emancipation,” the most solemn pledges were given that nothing more should be required, and that the rights of the united Church of England and Ireland should be respected by Romish legislators;—how far these pledges have been redeemed, impartial history will decide: but one thing is certain, that there has been no cessation of Irish clamour for more and more—and we have given her more—and in addition to all this, the hand of British charity has poured into the lap of famished Ireland, almost a nation's wealth,—the fee-simple of some of the smaller European states—and in return, what have we received?—ingratitude, treachery, treason and rebellion! I repeat it—there never was a period in Irish history, when there was less excuse for disaffection to the throne of the Queen of England, never a season when abuse and ingratitude to the English nation could be more ungenerous.

And now the most interesting and important practical enquiry suggests itself; the nations, or rather the populace of Europe have cast off "the fear of the Lord and of the king, and they have meddled "with those who are given to change"—now what results have been produced? If universal peace, prosperity, wealth and happiness have been diffused amidst the rebellious nations, the primitive truths revealed in my text might be questioned. But is it so? Have the glorious consequences ensued which republicans and democrats promised to their deluded votaries? There is not one single city, country or nation, where democracy has revelled, which has not been stained with blood, disgraced by heartless cruelty, and ruined for the time in its commercial interests. "Their calamity has arisen suddenly, and who knoweth the "ruin of them both!" Look at unhappy France, the foremost in this race of revolutions! Her amiable philosophers, and speculative theorists, promised her LIBERTY, FRATERNITY, and EQUALITY! Her liberty has fled from the terrors of the many-headed monster to seek refuge beneath the soldier's sword and the military siege! Her fraternity has been a horrid embrace of blood—brother has plunged sword into his brother's bosom—and even sisters have mingled in the disgusting slaughter! *Equality*, indeed, she has obtained—for all ranks, classes, trades and professions, have been involved in equal ruin, and well nigh in national bankruptcy! Let those who look on revolutions as the playthings of the people, and who regard rebellion and treason as slight and venial sins, let all who are enamoured of the popular, progressive principle, go and contemplate its natural and necessary fruits in the blackened and blood-stained walls of the fairest cities of Europe—their deserted streets—their closed factories and silent marts of trade—anarchy lingering here—despotism established there—confusion and dismay, and men's hearts failing them every where for fear—and let them see and hear, unless they are blind and deaf, the sure and certain consequence of the spirit of insubordination, and the triumph of those principles which with infatuated blindness and perverseness, many would foster and cherish in our own land. Let them learn of a surety, that into all these scenes of horror, Chartists, democrats, and physical-force men would plunge us if they could; let them bless God that they are Englishmen—that notwithstanding all the imaginary evils under which we groan—"our oppressive taxation"—"our unequal laws"—"and the degradation of the majesty and rights of the people"—that there is

nevertheless no country on earth which enjoys at this moment such a measure of personal freedom and security, of civil and religious liberty, as this their native land, of which many of her ungrateful and misguided sons are wholly unworthy.

But turn we now, II. TO EXAMINE MORE PARTICULARLY THE CAUSES OF THESE THINGS, AND THE ORIGIN OF THIS WIDE-SPREAD SYSTEM OF REBELLION AND INSUBORDINATION. And here many secondary and immediate causes may be alleged; some will point to an oppressive law, or an impolitic act of a minister of state, unequal taxation, or the oppression of the people—these and many other circumstances may be referred to as bringing matters to a crisis, and producing some *émeute*, or popular outbreak which has ultimately led to such desperate results. But none of these causes are universal, nor even general; they may be true in one country, but not in another—and they may be selected to suit the complexion of men's views on moral or political economy. But thoughtful persons will not be persuaded that such wide-spread, contemporaneous movements, can have taken place, without the existence of some causes equally general and powerful. Great principles must have been in operation, equal to the magnitude of the results.

And looking at these terrible convulsions with the eye of a believer, who can deny that in all these scenes the hand of God is manifest?—THESE CALAMITIES ARE GOD'S GREAT CONTROVERSY WITH THE NATIONS FOR THEIR SINS. This doctrine, in every view of it, is unpalatable to the men of this world;—and it is fully admitted that great wisdom and caution are necessary in endeavouring to determine what are, and what are not, the chastisement of God for men's sins. We know that in the case of directly physical or natural calamities we are not justified in determining that this or that catastrophe is the punishment of God on individuals for particular sins. Yet, in the moral government of the world, God has not left himself without witness, and moral causes and effects are more directly connected with each other than men in general will allow. Had recent events taken place in cities celebrated for their moral and religious character, abounding in sound, scriptural knowledge, and where the majority took a high and holy course in their daily practice, then we should have been greatly perplexed to account for them. Democracy, revolution, and anarchy, suddenly breaking forth

among a people well taught and trained in the principles of social obligation, and mutual subordination, would have presented a moral phenomenon. A wanton waste of human life, and a contempt for social ties, suddenly displayed among a very virtuous people, and a people of domestic habits, would have confounded moralists and religionists—"for men do not gather grapes of thorns, nor figs of thistles." But precisely the reverse has been the case. Those cities of Europe which have been the scenes of the most bloody strife, where pillage, fire and sword have raged, and where civil war, of all war the most ferocious, has reigned and revelled, are precisely those cities most notorious for their voluptuous licentiousness. It would be invidious to name and designate them more distinctly—but the fact cannot be questioned by any at all conversant with the habits of most of the European capitals and chief cities, that a general depravity of morals has characterized them, and that the scenes which have been enacted in them, must by all reflective persons be considered as God Almighty's testimony against abounding iniquity.

But it may be said, in this you proudly exonerate yourself, and imply that your own land is holier or better than those which have so signally suffered. We reply, God forbid that we should boast or assume an arrogant tone of exultation—we have enough deeply to humble us, and to call down the just displeasure of heaven upon us; but if challenged to express our truthful conviction, we should be bound to say that we believe that England is better than they—that society is not so corrupt and dissolute—not morally so corrupt: that there is no nation on the face of the earth in which there are found so many virtuous, moral and religious persons—and that God is a God who hears and answers his people who pray to him, and that for the sake of such, we are spared. Truly it is not according to our just merits or deserts; for while in contrast with many other nations we may be considered as a more moral and religious people, yet does iniquity abound among us—and some forms of iniquity more than in any other country—enough indeed to make us tremble. What for instance can be more appalling than the statistical statement which announces that there are in London alone 30,000 thieves, and 12,000 poor children trained as thieves. That there are 50,000 habitual gin-drinkers, and 23,000 persons annually picked up in the streets in a state of loathsome and helpless drunkenness—and that not less than 150,000 persons of both sexes in that city

alone, are known to be living in habits of gross licentiousness! If this be London—if these things are found among its two millions of population—and if London be better than other cities, what must Paris be, or Vienna, or the Italian cities dedicated to guilty pleasure? Our master vice, at least among the middle and working classes, is this horrible custom of spirit drinking. I never could see my way to join those combinations which are based on a vow of abstinence; yet so terrible, so destructive, *commercially*, as well as morally and spiritually, is this vice of intoxication, that I would bend my knees to any man to induce him to abandon for ever all intoxicating liquors. I believe that almost all men would be happier and more healthy without them—and that they are at this moment a greater curse, and a more baneful hinderance to our national prosperity than any or all of the causes combined, to which any class of persons may attribute them. Still, despite all this, the English people are a moral and a religious nation—especially distinguished by domestic virtues. Nothing surprises a foreigner more, when admitted into familiar habits of social intercourse among us, than to witness our scenes of domestic life. An English fireside is unknown in France and Germany, and consequently the family virtues, endearments and associations which nestle there are equally unknown. But whatever may be the comparative guilt or piety of the nations, let us all acknowledge that the finger of God is discernible in the judgments which are in the earth—and God grant that “the nations may learn righteousness!”

But if we look more narrowly into this subject, we shall discover certain moral evils, universally prevalent, which have greatly contributed to produce these formidable and destructive consequences. I name as one of the chief **THE CASTING OFF OF PARENTAL AUTHORITY**. Infant and juvenile insubordination is a distinguishing characteristic of our age; it may be traced in all nations, and in all classes of society. Time was, when universal honour was paid to old age, and youth rose up before the hoary head; some of us can remember when parents expected and received far more deference and homage from their children than is ever proffered now. Yet this relation of parent and child, and the due subordination of the one to the other, lies at the root of all social order and discipline: it is God's own original institution and the source of all government in the world. If this fountain of all relative duties become corrupt, universal anarchy and confusion must follow. The infant and juvenile rebels will become as men, repub-

licans and democrats; the seeds of these evils are sown in infancy, cherished by an uncontrolled youth, and perfected 'ere manhood is attained. And hence it is notorious that through all the late scenes of revolution and bloodshed, the youth of Europe have been conspicuous leaders of mischief and crime; and beardless boys have plunged their country into all the miseries of civil war. The students at the Universities have been the most reckless and ferocious anarchists—inexperienced, ill-instructed, uncontrolled, the vivacity and energy of bursting manhood have been directed towards the extinction of all that is valuable among men. Symptoms of the same evils have appeared among ourselves in a mitigated form; and among the clamorous debaters, and political agitators and disturbers of the land, a numerous party of witless youths will generally be found—disobedient children—deserting broken-hearted parents, who are thus painfully taught that parental weakness and negligence are the fruitful sources of domestic and national misery and confusion. This is a subject much overlooked and forgotten—but it demands our serious attention, and the deep consideration of all who are interested in their country's welfare. Parents have failed to use the authority which God has given them for the restraint of youthful passion, and the rebellion and insubordination of the nursery has broken forth in after life in popular and national disturbances.

And this suggests another and kindred source of these national calamities; viz. : POPULAR IGNORANCE, AND THE WANT OF GENERAL EDUCATION. I anticipate a ready answer! How can that possibly be? Have not the most terrible scenes been enacted in the most highly educated countries? Have we not been perpetually told by the advocates of education, that in Prussia there is a greater proportion of educated people than in any other country—and have not invidious comparisons been drawn between less favoured England, and that nation of philosophers and students? and yet so far from her education saving her from national convulsion, her very students have been the chief authors of the mischief. All this is most true—and yet does it only confirm our proposition, that ignorance and the want of education are the chief occasions of these crimes. What has been the education of Prussia, and that of by far the greater portion of the entire continent of Europe during the last forty years? A godless, sceptical, neological, irreligious system—or in some cases a superstitious and bigotted edu-

cation! Not the education which the Bible inculcates—not moral, scriptural, and spiritual training—not the union of the verities of God's word with the experience of historical facts—not the education of your Church—not *that* which we have advocated—nor *that* which is even now promoted and recommended by the Government of this country, which is based on the word of God, and nurtured by the religious principles of the various Christian denominations—but a proud, heartless, philosophical school, calculated to foster the evil principles of man's native mind, and to produce that which it has produced, a self-sufficient, discontented, rebellious race—"a generation which set not their heart aright, but who have departed from the Lord their God." Nothing is more certain than that this species of education has been prevalent in Europe for many years, and that these principles have been engendered by it. Wherever the intellect has been much cultivated, through all the German Schools and Universities, the tendency has been towards the metaphysical, imaginative and theological speculations of the day. And these corrupt trees have yielded their legitimate fruits. Thus their wisdom has been their folly—and their education, ignorance; the pernicious fruits of a false and bad education afford no evidence against the advantages of a genuine Christian education.

In all other cases these evils may be traced to ignorance—ignorance of those revealed truths which furnish the only true basis of all political and judicial science—together with a most superficial acquaintance with those great and historical treasures of knowledge which give experience to mankind. Education in France is most erroneous and superficial. The general state of literature in that country may be judged of in some measure by the fact that even the Romish clergy of France are, for the most part, unable to read the Scriptures in the original languages; and certainly, with the exception of a few interesting philosophic speculators, the Tribune of the French Chambers, during all these stirring events, has displayed little talent, and less learning, and no small portion of pitiable ignorance even of modern history.

In our own country with the exception of a handful of self-sufficient, sharp and ready democrats, the disaffection and disloyalty which has appeared, has discovered itself, among the dense masses of the most ignorant and ill-informed. Physical, or brute force, is directed and impelled onwards by impositions upon ignorance. A few knaves and

traitors disperse themselves among a people who know not their right hand from their left—who have not the remotest idea of the nature of the Government under which they live—to whom all the familiar terms of political economy are as Greek and Latin, who know not the difference between the British Constitution and that of the Sultan of Constantinople—and these poor people are drilled into the slang of revolutionary watchwords—they are taught that all their poverty is the result of oppressive laws; that the unequal distribution of property is a robbery of their just rights; that the grandeur of kings and queens and nobles, and the heavy imposition of taxes, are the causes of all their miseries; and that the only road to wealth and happiness lies through rebellion, treason, and mob-rule:—and these simple ones believe what they are told, because they know no better; and thus they are urged on to commit acts of violence, the guilt of which lies chiefly at the doors of those who have not cared to teach them better, and have contributed nothing towards their elevation in an intellectual, moral, or religious scale of being. Such ignorance is pitiable in them but culpable in us—and if it should yield the fruits of disorder and treason we shall only have ourselves to blame.

Perhaps the truth I am endeavouring to establish is no where more signally confirmed than in Ireland: the chief cause of all the evils which abound in that country is the deplorable, and almost inconceivable ignorance of the population. Naturally quick enough and ready to acquire knowledge, the peasants of Ireland have been designedly kept in childish and almost idiotic ignorance. The spiritual guides of the bulk of that population are chargeable with this crime, they have withheld scriptural, and indeed all education from the people; who are consequently, the simple tools of the crafty, whether of priests or of politicians, who can guide them whithersoever they please, even as the waves of the ocean by the winds of heaven. That animosity to their English benefactors, and disaffection and disloyalty were in many instances promoted among that poor misguided people under cover of religious influence, cannot be denied;—and the recent injunctions from the Pope to the priests of Ireland to cease from cursing individuals from their high altars, and to abstain from making their mass-houses the arena of political feuds, proves to demonstration how widely such treasonable practices must have prevailed, otherwise the interference of the Roman Pontiff would not have been necessary; and the *fact* remains

on record that no means were for years taken to prevent this evil; nor was it censured by authority until the wily Pope perceived that England was gathering up her strength to crush the Irish rebellion, and that, therefore, it was high time to make a way of escape for those Romish priests, many of whom more richly deserved that punishment for rebellion which has fallen upon other unpitied and neglected victims. Ignorance is the bane of Ireland—diffuse a truly enlightened and Christian education through that unhappy land and many of her evils would pass away. In all lands we affirm that ignorance is the parent of crime—and specially of that description of crime which produces revolution and bloodshed.

That these evils have been augmented by the pressure of commercial distress and the temporal difficulties of the times need not be denied. A thriving, improving, affluent people, and a population fully employed, well fed, and well clothed, are seldom disposed to riot and revolution; while want, misfortune, and poverty, are stimulents to bad passions and principles. Men so circumstanced are predisposed to attribute their misfortunes to anything rather than their own improvidence, or self-indulgence—and they naturally catch at any remedy, however delusive, which promises relief:—and ignorant of all jurisprudence, and of the very first principles of law and government, they conceive that to overthrow the existing order of things must afford them some benefit. It is among such persons that discontent, ending in riot or disorder, generally takes its source; and when misery and want are superadded to ignorance, a soil is prepared, rank and noisome, well suited to the seeds of disaffection and tumult.

But among the many sources to which these calamities are to be traced we must not omit to call special attention to that, which on this day prominently suggests itself. We have already seen that infidelity and a sceptical education have largely contributed to these deplorable results—and there can be no doubt that ROMANISM has extensively fomented these evils. That it has done so in Ireland is manifest from what has been heard and read of all men; and if upon the Continent its baneful influence is not so apparent, it is not the less dangerous. A brilliant French writer,* whose evidence on this subject never has been, nor can be refuted, although his own principles may merit con-

* *Michelet*—see his “*Priests, Women and Families.*”

demnation, has drawn aside the veil which concealed the disturbing causes of social life in that country. He has proved to demonstration that Romanism with its confessional, and by its priests, has poisoned the fountains of domestic intercourse—has driven the husband to the café and the club-room, by stealing away from him the confidence of his wife and daughters, who make the artful and insidious priest the depository of their secret thoughts and desires, which God and nature intended for the confiding, sympathizing bosom of the husband and father. It is Popery that has spoiled the French people of the charms and confidence of social intercourse, and it is Protestantism that has made the Englishman's fire-side what it is—the surprise and envy of foreigners. Jesuitism, with its dark intrigues, has disturbed a large portion of Europe. Indeed it is inconceivable that Romanism can long coexist with Protestantism—they are antagonistic principles—as light and darkness, truth and error. In a civil and political point of view, Romanism in its very nature cannot be loyal to a Protestant government:—I do not say that many persons calling themselves Romanists may not tender their individual allegiance to a Protestant Queen—and possibly in the case of an ordinary rebellion they might be faithful to her—but if the conflict were between the supreme head of their church, in his combined character of temporal prince and sovereign Pontiff, how could they divide their allegiance? “No man can serve two masters;” how can a consistent and strict Romanist continue faithful to an excommunicated Protestant Queen, who holds her sceptre by virtue of a compact with her subjects that she shall never succumb to Rome? Whatever *Romanists* may be, I repeat it, that *Romanism*—the religion of Rome—the dominion of the Pope—the scripture Antichrist, must ever be essential rebellion to a Protestant Monarch—hostile to a Protestant Church—and inimical, totally and fundamentally, to a Protestant constitution. We see this broadly displayed in Ireland, covertly in many other nations.

Among ourselves its faded and treacherous imitation in the bosom of our own church is much more to be dreaded than its more ostensible overtures. Notwithstanding the defection of the Romanizing clergy, many still continue among us who are real haters of Protestantism, and promoters of the essential spirit and power of Popery. These may be discerned, not always by the decorative fancies of sensuous architecture, nor by the striking drapery of ecclesiastical, mediæval

fashions, but abstaining from all the external foppery of the system, the spirit of such persons may be discovered by their arrogant claims of supremacy for the Holy Catholic Church—their extravagant dread, and general abuse of the civil power—their superstitious reverence for consecrated places, things and offices—and their professed prostration before the Episcopate. Where this tone of feeling is perceived, the rest generally follows—and ere long they discover that even the Holy Anglican Church is schismatic and heretical—and their gloomy, melancholy, morbid spirits, seek rest in their natural “holy home,” the Romish apostasy!”

The exclusive, intolerant arrogance of such men tends to destroy the church, and to occasion and multiply that schism and dissent, for which they profess to entertain so great an abhorrence. It is not surprising that such men are suspected of being concealed papists. It has been publicly and solemnly asserted by a distinguished clergyman of our church, and one not supposed to have any leaning to ultra-Protestantism, that one of his own curates was a conformed papist for some considerable time before he left the Church of England, and while he was actually eating her bread and performing her offices. This has since been positively denied. But when a man avows himself a papist, he unfortunately places himself beyond the bounds of credibility upon any subject which involves the interest of his church. So many of her accredited doctors and highest authorities, have taught that every species of fraud and falsehood, and even of perjury, are lawful, if used in defence of the church, (as I have, on former occasions, abundantly exhibited and proved) that no honest Protestant can take the word of a Romanist, whether lay or clerical, on any such point. They cannot complain of this as long as such documentary evidence remains.

Romanism, in a word, is corrupt Christianity—the bane and curse of the church—and the restless, disloyal, intriguing spirit of disaffection in every Protestant state.

I have dwelt at such length upon the calamities in which Europe is involved, and have also traced these evil streams, in so many instances, to their fountains, that neither time nor space remains, for exhibiting—**III. THE REMEDIES WHICH MAY BE APPLIED TO THESE EVILS.** The first, the most obvious, and the most effectual, is **PUBLIC, NATIONAL, AND INDIVIDUAL HUMILIATION BEFORE GOD FOR OUR**

MANIFEST SINS AND OFFENCES AGAINST HIM. If it be true that the calamitous events of the last six months are not without his hand, that there is no evil, no want, no riot, no rebellion, in any state or city, but the Lord has permitted it—and if it be true that he does by these means chasten nations and individuals for their sins, then how important, how urgent is national repentance, confession, and amendment ! It is well that we have, with reference to a threatened pestilence, been directed to read an appropriate Collect in our Church Services, but I believe that a day set apart for solemn prayer and fasting, would be welcomed by all the religiously disposed persons in the country. We have much, very much to be thankful for—but we have much to confess, bewail, and deplore before God; and as he has hitherto singled us out from among the nations, as almost the only one whose soil has neither been polluted by the foot of hostile foe, nor stained with the blood of its inhabitants—so ought we in a special manner to honour and confess Him before the nations ; He has honoured us, surely we should honour Him, and ever proclaim His goodness in all the earth.

One thing we all can do—we may examine ourselves, look into the state of our own hearts and of our own lives—we may each of us draw near to God with brokenness of heart, seeking mercy and forgiveness through the precious blood of Jesus Christ : we can all fly to Him for grace to help in future, that we may walk in newness of life, and may show forth our sense of his great distinguishing mercies by solemn consecration of ourselves to him, body, soul, and spirit, a willing, living holy sacrifice to his service and glory. Let each and all do this, and it shall be received as a nation's homage, and God even our own God shall bless us.

But turning to other means and remedies which seem applicable to the necessities of the times, I would remind parents of the urgent duties devolving on them towards their children. We have seen how much of the abounding mischief is traceable to the want of a due exercise of parental authority : let these Christian parents awake to a sense of their solemn responsibilities ; **THEY MUST REQUIRE AND OBTAIN FROM THEIR CHILDREN, IMPLICIT OBEDIENCE.** With many parents the day when this can be done has long passed : if prompt, unreasoning, un murmuring obedience is not obtained during infancy and early childhood, it is vain to attempt it afterwards. We must look to younger parents, or to fathers and mothers whose children are yet young and

tender—to them I would say—as you love your children, would secure their future happiness, and your own—as you love your country and the well-being of society and of the world, set yourselves to obtain obedience from your children—stifle the spirit of insubordination, rebellion, and resistance. Any fault may be esteemed more venial than disobedience, stubbornness and self-will : if you do not break that down and crush it, it will some time or other break you down and crush you. Not that I would be supposed to encourage corporal punishment, unless quite unavoidable—I am not now saying *how* you are to accomplish the object—I desire not to see children “treated like the horse and mule which have no understanding”—“the bit and bridle,” and the lash, are for them who are incapable of comprehension—but whether in one way or the other, you must secure obedience, you must subdue sedition in the nursery, if you would not gather its sad after-fruits in the world. If all parents did their duty piously, intelligently, and steadily, there would be little of riot, tumult, or treason among nations.

For the same reason would I endeavour on this occasion, beloved brethren, to impress upon your minds THE INCALCULABLE ADVANTAGES OF A SOUND, INTELLECTUAL, AND RELIGIOUS EDUCATION OF THE WORKING CLASSES, IF YOU DESIRE PEACE AND PROSPERITY IN YOUR LAND. I have endeavoured to prove how large a share of prevailing evils and calamities has been contributed by ignorance. For this the obvious remedy is a sound Christian education. And let me explain what such an education should be. I never was more impressed in my life than I am at the present moment with a full conviction that a merely secular education, if such could be given, education without religious principle, without moral training, or the culture of the heart, is a curse not a blessing ; but I am constrained also to acknowledge that I never was so fully impressed with the importance and necessity of combining a good secular education with any religious instruction we may think it right to give ! We are bound to train up these children for this world, as well as for the next ; to fit them to take their place here amidst the busy walks of life, as well as to bring those truths to bear on their hearts and consciences, which may ultimately induce them to seek and find a place in the world of bliss beyond the grave. For the latter, the Bible, and the Bible alone, is all-sufficient—it contains all we know, or can know respecting God, eternity, the

soul, sin, salvation, and holiness :—nay even for our proper conduct in this life that blessed book contains all the great *principles* of moral duty, the *fundamental truths* which may help us to rule our hearts and lives so as to please God in the discharge of our relative duties. But these fundamental truths and general rules of duty need compounding, so to speak, like the medicines of the chemist—they need illustration and application to the times in which we live, and the different circumstances in which we are placed. It is not likely that children or youth will, unaided, deduce from them the every-day rules of homely life which they are calculated when so explained to convey. The religion of the Bible has been taught too much as a thing past—not as a principle in active operation every day and all day. We are no advocates for secular instruction separate from religion. We wish to take the Bible in hand when we study, or teach history, geography, astronomy, and political economy. The Bible will not teach English history, but English history taught in the sun-light of scripture truth, will make intelligent, loyal, well-affected youths. The mere hereditary, convivial loyalty which stimulates the exclamation, “God save the Queen”—will give a thoughtful person little satisfaction—for he knows well that the same influences would as easily excite the cry, “*Vive la republique* ;”—but loyalty to our Queen, based on an intelligent acquaintance with history, and with the reciprocal duties of Queens and subjects, derived from the word of God, will prove its value and stability in trying times. The Bible alone will enable an efficient student to refute the erroneous doctrines of Popery, but he cannot confute their false statements without a competent knowledge of church history :—the Bible student, ignorant of ought else, may confute the infidel and the sceptic on dogmatic truth—but a knowledge of the histories of sceptics and infidels would give him a new advantage over his opponent. In a word—the papist, the infidel, or the disaffected will produce little impression on the rising generation, if, by God’s blessing, their minds are duly cultivated, their hearts rightly directed, and their whole nature trained, nurtured, and moulded by careful and intelligent teachers, who, while they make the word of God their guide, and prayer for the teaching of the Holy Spirit, their confidence, and the spiritual culture of their dear children, the one thing needful, know how to direct them also in the paths of general knowledge and sound philosophy. Secular instruction without the Bible

and religious influence is infidelity—and religious instruction which would exclude mental culture and secular information, is enthusiasm and fanaticism ; let us combine and harmonize them, and keep them in their proper place and order, and then we may rest assured that we are laying a solid and lasting foundation for the peace, prosperity, virtue and religion of the country for ages to come.

In conclusion, let me exhort you all, beloved brethren, to promote each in his proper sphere, a spirit of order and cheerful submission to the laws, attachment to your religion, and devoted loyalty to the noble Queen whom God has placed over us. That there must ever be in a free country like this, essential differences among men, political and religious parties, distinctions and denominations, is self-evident—nor would I affect to believe, either in a spirit of false liberalism on the one hand, or of blind intolerance on the other, that there are no essential points of difference worth contending for. God forbid that I should cast down the antient land marks between truth and error ! No, let every honest and earnest man hold his own opinions in matters civil and religious with the tenacity of sincere conviction—but happy should I be if I could in any degree soften the asperity of party, and allay the rancour of personal animosity. Amidst such contentions truth is the greatest sufferer—violence, calumny and misrepresentation can only injure the cause which they attempt to defend. But in perfect consistency with such principles, I would press the necessity of making yourselves well acquainted with the advantages you derive from the glorious Constitution under which you live. Study the history of your native land—candidly investigate her present position—compare it with that of foreign countries, and you must come to the conclusion that with all her faults, notwithstanding many defects which may be discovered in her statute books, many improvements which might be effected in her laws, yet that there is no country on earth that enjoys an equal amount of civil and religious liberty—none in which the road to distinction, wealth and fame, lies so open to all classes—and none in which a man may with equal impunity express his opinions, however hostile they may be to the existing and prevalent dogmas. Many a man has bid a long adieu to the white cliffs of Albion in search of a land of greater freedom, equality, and justice, and has discovered on the boasted shores of that Continent which lies beyond the Atlantic, that

England is the land of the free—where slavery cannot breathe—where caste, and Lynch Law, and mob-rule are unknown—and where rich and poor, peers and peasants are equally secure beneath the broad shield of British law.

True there is here an established and dominant Church, connected with the State, and interwoven with the Constitution ; but it is a Scriptural, Protestant, Biblical Church, whose devotional liturgy and whose doctrinal articles breath the purest christianity, many of her enemies being the judges ! Some ruthless men would lay the axe to the root of this stately tree—not knowing that they themselves repose beneath its shade, and oft-times unconsciously partake of its wholesome fruit. A better acquaintance with church history, and a more candid perusal of the writings of men of more moderate views and of other days, might persuade even conscientious Dissenters that they and their children have derived no little benefit from the church which they would destroy—and that were it rudely torn from the State—evils to both parties would arise which, when too late, would occasion hopeless and irremediable regrets.

But while I would extend to those who differ from me as widely as possible on the stirring subjects of the day, the utmost charity, and while I would impute to them no motives which they disclaim—I must still be permitted to denounce as error that which I believe to be error : nor can I withhold such terms of condemnation as I believe such mischievous opinions deserve. I must call Romanism, Popery, and Popery Antichrist—I must denounce scepticism and infidelity, as the work of Satan himself. I must admit that according to God's word Christian rulers are bound to provide for the Christian education and instruction of the people—and that for the State to sever herself from the Church, will be a national sin—I must believe that monarchy is of God, and republicanism of man—the former having in it the principle of subordination, and the latter of equality and independence, contrary to the spirit of God's word. I must rejoice that our gracious Queen came to the throne by virtue of the truth of God as opposed to the usurpation of Popery—the reminiscences of this very day suggesting that the Stewarts were expelled because they were Papists, and the present branch of the royal family enthroned in their stead because they were Protestants. I can well understand therefore why it is that the Popishly-affected clergy will not observe this day—its recollections are distasteful

to them ; they are the legitimate descendants of the non-jurors—they do not recognize the chief title of her Majesty to the throne of these realms. Let your loyalty, beloved, rest upon a broader and surer basis. Well might you love and honour your gracious Queen for her many public and private virtues—her benevolence and sympathy with her subjects—her mild and gentle and enlightened sway—but beyond and above all this, place yourselves beneath her banner, because she is a legitimate and Protestant Queen—a constitutional Sovereign—the representative of a limited monarchy—ruling over a free people—herself acknowledging the dignity and authority of the laws of these realms, and ready to be bound by them in common with the humblest of her subjects. Of such a Sovereign we may well exclaim—God save the Queen! Long live the Queen! And when crafty, disaffected, turbulent spirits invite you to seek by treason or by revolution, a better and a happier rule—remember the words of my text—“My son, fear thou the Lord and the king; and meddle not with them who are given to change: for their calamity shall rise suddenly; and who knoweth the ruin of them both.”

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THE MINISTRY OF THE ATONEMENT.

A SERMON

PREACHED

IN THE CHURCH OF ST. ANDREW, PLYMOUTH,

AT

THE ORDINARY VISITATION OF THE LORD BISHOP
OF EXETER,

AUGUST 5th, 1848.

BY THE

REV. E. F. COKE, M.A.

PERPETUAL CURATE OF PLYMSTOCK.

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PREFACE.

WHOEVER, at the commencement and during the continuance of a work, has offered up his prayer for preventing and assisting grace, feels the more deeply at its conclusion, to Whom all thanks and praise are due, for any measure of success which is permitted to attend it. Whatever mixture of impure motive still remains in the servants of Christ, may the Searcher of hearts refine and purify it; for the praise of men is as the dust in the balance when weighed against the approbation of God.

But we cannot be insensible to the favour of good men; and I, therefore, now render my thanks to all such, who have expressed themselves kindly towards my feeble efforts. My object was to speak of ancient truth in an unoffending, and, if I might attain to it, in a spiritual tone. If any of my brethren should differ from me on some particular of doctrine, they will, at least, join with me in requiring an energetic ministry, as the testimony of the value which we set upon the Cross of Christ. For the rest, we may not abate, even in the gentleness of wisdom, one iota of the substance of truth; but as to the mode and form of

enunciating it, I will readily now and always inscribe on my page, from the works of a former bishop of this diocese, words quaint, affectionate, and instructive;—
“Beware we, my dear brethren, lest, while we follow the chase of zeal, we outrun charity.”

Plymstock, August 10th, 1848.

A SERMON.

EPHESIANS i. 7.

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

A SIMILAR passage occurs in the first chapter of the Epistle to the Colossians;¹ and the exact resemblance which holds throughout the two Epistles, shews that they were written at the same time, and addressed to parties exposed to the same attacks upon their common faith. There is no doubt that the other Churches of Asia, at Laodicea and Hierapolis,² had also an especial interest in these Epistles. The Laodiceans received, through the hands of Tychicus, the same which he had carried to the Ephesians; which has, therefore, been sometimes called the Epistle to the Laodiceans;³ and that the two as handed down to us under

¹ Col. i. 14.

² The Churches contiguous to Colosse, which were founded at the same time, and gained a very early distinction. They are mentioned together by the Apostle, Col. iv. 13, 16.

³ "I would only observe, that though many interpretations have been given to passages alleged from ancient authors, the following positions may be considered as capable of demonstration:—that Ignatius quoted the Epistle as addressed to the Ephesians; that Marcion asserted it to be addressed to the Laodiceans; and that Basil speaks of some ancient copies, in which the salutation was *to the saints and faithful in Christ Jesus*, without the addition of *at Ephesus*. I consider the first of these points to be proved by Michaelis;

the titles Ephesians and Colossians, are substantially the same which St. Paul bids the Colossians and Laodiceans¹ mutually interchange with each other, there is every reasonable ground to infer.

His object was to administer an antidote to the incipient poisons, which, even at that early date, were threatening a corruption of their pure evangelical faith. The fanciful speculations, which had their origin in the Alexandrine school by a fusion of the Grecian and Oriental philosophy with the mystical theology of the Jewish doctors, had been imbibed by the great Samaritan impostor, Simon Magus;² who, proceeding still further on the eclectic principle, endeavoured to engraft the simple Gospel on this

the second is expressly asserted by Tertullian, who tells us plainly, that all the Churches in his own day, received the Epistle as written to the Ephesians; and the third is put in a clear light by Hug; to which it may be added, that in the Vatican MS. the words *at Ephesus* occur only in the margin; and though it may be said that one of these positions neutralizes the other, and that taken together they leave the subject as obscure as before, I would rather conclude that they tend to establish the notion which was first, I believe, proposed by Archbishop Usher;—that the Epistle was not addressed to the Ephesians exclusively, but was a kind of circular Epistle, of which more than one copy was sent from Rome, and in some of them a blank was left in the salutation, that the name of any particular Church might be added afterwards.

"This would explain the existence of the ancient copies which Basil had seen, in which the name of Ephesus was omitted: and it would also explain how, in Marcion's copies, it was called the Epistle to the Laodiceans. But as the Epistle has never been claimed, except by the churches of Ephesus and Laodicea, I should rather be inclined to limit the hypothesis of Archbishop Usher and suppose that St. Paul sent it to those two churches only."—*Burton's Chronol. St. Paul's Epistles*, vol. iv. p. 91.

¹ See Dr. Wells, Macknight, and Burton.

² "Justin Martyr speaks of all Samaria looking up to him (Simon Magus) as a God; and the Fathers are unanimous in naming him as the founder of the Gnostic heresies;"—by which we are to understand "that he was the first Gnostic who introduced the name of Christ into that absurd system."—*Burton's Ecclesiastical History*, p. 81.

Euseb. Eccl. Hist. ii. 13, who cites the authority of Justin and Irenæus; and though Euseb. iv. 7, quoting from Irenæus, calls Carpocrates founder of a sect of Gnostics, he merely means another form of that heresy, differing in some particulars, which he enumerates, from the first founder.

vain, complicated, and deceitful system. Whether or not he had ever visited Ephesus in person, it is certain that his doctrines were widely spreading throughout the lesser Asia, and had particularly infected the city of Ephesus. Hence the assignment to our supreme Lord of some derogatory position among the classes of their imaginary beings;¹ hence the denial of his substantial offering, and the reality of his sufferings and his blood, and, consequently, of his mighty atonement; hence an ill-founded contempt of every thing material, and, consequently, the denial of a bodily resurrection, and judgment to come. Hence came these and other delusive conceits,² to counteract which, St. Paul issued his warnings to the Asiatic Christians from his prison at Rome; and after him, the Beloved Disciple, with watchful care, spent his last labours at Ephesus.³ The inspired Apostles themselves, speaking generally, were eminently successful in preserving their disciples intact and incorrupt in their first purity;⁴ but we know that their successors had occasion to mourn over many serious defections from the true faith and fold, occasioned by these subtleties. Keeping these facts in view, we cannot fail to apprehend the particular force of St. Paul's allusion to "the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;"⁵ and of his caution to "beware lest any man spoil them, (*μή τις ἔσται ὁ σὺλαγωγῶν*,—carrying them off as prey,) through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."⁶ We discern his especial and immediate

¹ *Æons*, or successive emanations of spiritual beings, proceeding from God: the favorite tenet of the Gnostics.

² For a full account of these heresies, see the Bampton Lectures and Ecclesiastical History of the learned and perspicuous Dr. Burton.

³ Euseb. Hist. iii. 1. Clem. Alex. ed. Oxon, 1716, p. 959.

⁴ Euseb. Hist. (de Hegesippo,) iv. 22.

⁵ Eph. iv. 14.

⁶ Col. ii. 8.

design in insisting on the supremacy of Jesus, as "the head over all things;" his eternal existence before the foundation of the world,¹ and the full efficacy of that sacrifice, not *apparently* only, but *truly* offered in the *real* "body of his flesh through death;" and many other allusions, which we may not now dwell upon, pointing, as the text, to that great doctrine, which is the very palladium of the faith—the atonement by the blood of Jesus; "in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

The very foundation of God's covenant with men is laid in the riches of his grace; that immeasurable, inestimable love, whereby, from all eternity, he has provided the free and unmerited gift of redemption for his fallen creatures. The first approach to reconciliation is in the entire renunciation of any antecedent claim to favour, and in the full confession of the freedom of the divine gift. The Apostle intimates that all mankind lie under a dark cloud of an inherited curse; a shadow of death, which shuts them out from God. To use the similitudes of prophetic language, their nativity is of the land of Canaan; their sisters Samaria and Sodom.⁴ And instead of lessening their antecedent disabilities by any after righteousness propitiatory of divine wrath, they only bind the curse closer and heavier upon their own heads, by their many actual wilful transgressions. He gives denial to the false notions of man's innocence or merit, and explicitly assigns the blood of Jesus as the only meritorious cause of forgiveness of sins, whether original or actual. These self-abasing doctrines our Church also carefully inculcates, confessing that "original sin in every person (naturally) born into

¹ Eph. i. 22, iv. 15, Col. i. 18.

³ Col. i. 22.

² Col. i. 16; Eph. iii. 9.

⁴ Ezekiel xvi. 3, 46.

the world, deserveth God's wrath and damnation ;"¹ that "the Son of God is a sacrifice, not only for original guilt, but also for actual sins of men ;"² and that "we are accounted righteous before God, only for the merits of our Lord and Saviour Jesus Christ."³ And thus, by a gracious dispensation, for us who were by nature polluted and undeserving of pity, God has provided a covering. To borrow again the figures of prophecy, he has decked us with "ornaments, and jewels, and a beautiful crown," and found us perfect before him, not in any holiness of our own, but, as it is in Ezekiel, "through my comeliness, which I have put upon thee, saith the Lord God."⁴

It is plain, that in the text, and in the collateral passage to the Colossians, by redemption, St. Paul means, justification from guilt, and deliverance from death, its punishment: for he explains himself, saying in both places, "we have redemption, the forgiveness of sins" (*τὴν ἀπολύτρωσιν, τὴν ἄφεσιν*, appositively). He represents Christ the mighty agent, working by his blood—the effect, redemption; that is, forgiveness. From this same and only meritorious source, unquestionably, flow all ulterior blessings,—not only "the remission of our sins," but consequently thereupon, as our Church teaches us in her Prayer, "all other benefits of his passion ;"⁵ all the inestimable privileges which are conferred on earth by the covenant of grace: and all the inexpressible treasures, which are implied in the full and final enjoyment of everlasting salvation in heaven. And St. Paul, in some other passages, undoubtedly uses the same term redemption, in an unlimited sense, to express plenary

¹ Art. ix. "*Naturally* engendered of the offspring of Adam ;" because (xv.) "Christ, in the truth of our nature, was made like unto us in all things, sin only except ; from which he was clearly void, in his flesh and in his spirit."

² Art. ii.

³ Art. xi.

⁴ Ezekiel xvi. 14.

⁵ Administration of the Lord's Supper. Post Com. Prayer, "O Lord and heavenly Father," &c.

and consummated happiness: but in those cases he clearly distinguishes the difference of his meaning by the prospective character of the language which he adopts; and by the painful, though, on the other hand, reanimating contrast which he has drawn, between the condition of those who have now only the blessed first-fruits and earnest of that redemption, and those who shall hereafter have entered into the full enjoyment of their eternal inheritance. Using the term in its fullest sense, we are said to “*wait* for the adoption, to wit, the redemption of our body.”¹ Under the pressure of an afflictive mortality, we earnestly desire the realization of our *immortal* condition as the sons of God; and we are supported meantime by the consolations of the Spirit, “which is the earnest of our inheritance *until* the redemption of the purchased possession,”² (ἐς ἀπολύτρωσιν τῆς περιποιήσεως,) that is, until the final salvation of the Church of God, which he has purchased with his own blood. But the more frequent use of the term, and that intended in our text, is in accordance with the primary sense, which denotes the payment of a ransom for the life of the devoted captive; and in Isaiah’s very words, “the opening of the prison to them that are bound.”³ This, as applicable to ourselves, is the forgiveness of sins, and the remission of the punishment of death, through the blood-shedding of Christ; which, being accomplished without merit on our parts, constitutes free justification by grace; as St. Paul writes, “all have sinned; being justified freely by his grace, through the redemption that is in Christ Jesus.”⁴

This is emphatically the message of the Gospel. All the other doctrines of our holy religion are the development of this one paramount truth. And, therefore, as the great work of Christ is the atonement; it follows that this is the great truth about which, brethren, our ministry is chiefly

¹ Rom. viii. 23.

² Eph. i. 14.

³ Isaiah lxi. 1.

⁴ Rom. iii. 24.

conversant. For, in a word, what else has been committed to us, but the ministry of the atonement? (*διακονία τῆς καταλλαγῆς*,) "the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself; not imputing their trespasses unto them."¹ It is as heralds and ministers of these terms that we are ambassadors on behalf of Christ. In every part of our ministerial office—in short, in all the holy ordinances of God—we are called upon to bear consentient testimony to the efficacy of the blood of sprinkling.

The mode of exhibiting the cross has been prescribed to us by him who died upon it, and dying vindicated his dominion over all who would be brought under its saving influence. His commands are, "Go: preach the gospel;" that is chiefly, repentance and remission of sins "to every creature."² "Go: make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."³ "Do this: this is my body; this is my blood."⁴ The Church moreover regards the actual institution of the latter sacrament⁵ by our Saviour Christ, as in itself a commandment. St. Paul, who was immediately instructed by divine revelations, received it, and delivered it as such; and all the Apostles delivered that the ordinance was obligatory in all its essential particulars, after their Lord's example. "They transmitted that Jesus so enjoined them,"⁶ as Justin Martyr witnesses. Doubtless there are also other things to be observed,⁷ which he had commanded them, and which, with his departing blessing, he charged his Apostles to transmit to all who would shelter under the shadow of the cross: yet these are the main features of that system which he has committed to his ministers for

¹ 2 Cor. v. 18. ² Mark xvi. 15; Luke xxiv. 47. ³ Matt. xxviii. 19.

⁴ Matt. xxvi. 26, 28; Mark xiv. 22, 24; Luke xxii. 19, 20.

⁵ Jer. Taylor, vol. xiii. p. 15; 1 Cor. xi. 23. ⁶ Apol. ii. ⁷ Matt. xxviii. 20.

imparting to the souls of fallen men the benefits of his most precious death.

By the divine ordinance of preaching are declared to the heathen world the untraceable riches¹ of God's eternal purpose to receive all nations into a participation of his promises in Christ; to them who have been already called to the fellowship of this ineffable mystery, is continually declared that Christ is the author of all spiritual wisdom, of their justification, of their sanctification, and of their final redemption;² to those who have lapsed from this high and holy calling into the depths of sin, twice fallen, we apply ourselves most earnestly, and beseech them by all their neglected and despised privileges, above all by the blood of the covenant with which they have been washed, to repent, and be renewed, and turn again with prayers, yea, with tears, to their Redeemer; and we preach *Christ crucified*, their advocate, and their propitiation.³

By the sacraments⁴ are visibly signed and sealed those blessed promises of his Gospel which are promulgated by preaching. These are the expressly appointed channels of quickening and strengthening grace. Visible tokens are they, and assurances afforded to us by God of our reconciliation to his love, and of our very incorporation into the mystical body of his dear Son. By them *instru-*

¹ Eph. iii. 8.

² 1 Cor. i. 30.

³ 1 John ii. 1, 2.

⁴ Art. xxv. The article published by King Edward, had this paragraph on the effect or operation of the sacraments: "not as some say, *ex opere operato*, which terms, as they are strange and utterly unknown to the Holy Scripture, so do they yield a sense which savoureth of little piety, but of much superstition." On the omission of which paragraph in our present form, Bp. Burnet observes, "the virtue of the sacraments being put in the *worthy receiving*, excludes the doctrine of *opus operatum* as formally, as if it had expressly been condemned." "A sacrament," he adds, "is an institution of Christ, in which some material thing is sanctified by the use of some form of words, in and by which federal acts of this religion do pass on both sides; on ours, by stipulations, professions, or vows; and on God's, by his secret assistances: by these we are also united to the body of Christ, which is the Church."—*Exp.* p. 317.

mentally, as it were, we are made partakers of that redemption which is only through his blood working meritoriously, viz., “the forgiveness of sins according to the riches of his grace.” To the merits of the cross, and to the name of Christ, we must not add other merits, or name of other Saviour, or availing mediator between God and man. As we preach in word, so we must, in the acts and elements of the sacraments, thankfully attest the efficacy of the same precious blood, once graciously shed for our redemption. No less an one than the Mediator himself has annexed them to the covenant,¹ and by his supreme will invested them with force, and decreed the outward elements to be significant of redemption, and effectually conducive to an inner life of grace. It may be predicated of the sacraments, that they serve at once to many holy purposes, and involve many blessed privileges: that they are ordinances instructive and commemorative, teaching us by a practical manifestation the truths of our religion, and exhibiting unceasing memorials of our departed Lord: that they operate as obligations at once to holiness and charity; binding us to God by the force of our professions and his mercies; and to one another, as by the one Lord, and one faith therein confessed,—so by the one baptism, wherewith we are washed, and the one bread, in which we have communion: that they are badges and signs of our Christian profession, marks of difference, distinguishing from aliens and foreigners those who are of the adopted household of God. This and more may be attributed to these heavenly ceremonies. But we shall have omitted from the definition the very property of a sacrament, until we shall have said, that they are the divinely ordained signs and means of grace inwardly imparted to us;—no naked signs and mere figures of an uncertain blessing; but to all

¹ Matt. xxviii. 19; John iii., vi.

worthy receivers, the assuring testimony and unfailing channels of grace, mercy, and peace: by virtue only of that blood, which cleanseth from all sin; once shed upon the cross, and reapplied in the sacraments: in both justifying; in the one, cleansing and quickening; in the other, renewing and strengthening.

For by baptism we are admitted into the holy discipleship, (μαθητεύσασθαι βαπτίζεσθαι,) and therein to a participation of all the privileges of that covenant, which is ratified in the name of the mighty Triune God, the Father, the Son, and the Holy Ghost.¹ In the Father, the God and Father of our Lord Jesus Christ, we find a loving and reconciled God and Father: in the Son, a Redeemer, in whom we have, through his blood, the forgiveness of sins:² in the Holy Ghost, a Sanctifier and Comforter, in whose regenerating grace we have an infallible testimony of our sonship, and fellowship with God, and a pledge of our future resurrection to immortal glory. We are not at liberty to conceive of any reconciliation without quickening grace, nor of any redemption without the co-operation of the Spirit.³ For this is the great promise of the covenant. He is the Spirit of promise, emphatically the *promised Spirit*.

¹ Matt. xxviii. 19.

² Acts xxii. 16.

³ "Tria creationum genera in Scriptura nominata invenimus. Unum quidem ac primum, ex nihilo productionem; secundum vero, ex pejore in melius immutationem; tertium resurrectionem mortuorum. In his reperies Spiritum sanctum una cum Patre et Filio operantem. Cœli enim producantur. Quid jam dicit David? *Verbo Domini cœli formati sunt, et Spiritu oris ejus omnis virtus eorum.* Rursus creatur homo per baptismum. *Si qua enim in Christo nova creatura.* Jam quid dicit discipulis Salvator? *Euntes docete omnes gentes, baptizantes eos in nomine Patris et Filii et Spiritus Sancti.* Vides et hic una adesse cum Patre et Filio Spiritum sanctum. Quid autem dices et de resurrectione mortuorum, postquam defecerimus, et in nostrum pulverem reversi fuerimus? Terra enim sumus et in terram ibimus, et mittet Spiritum Sanctum, et creabit nos, et renovabit faciem terræ."—*Basil*, vol. iii. p. 124. (*Trans. ed. B.*)

And the first inspired preacher of repentance and remission of sins in the name of Jesus, has furnished a faithful and instructive comment on his master's words, when to the guilty consciences of his trembling audience he offered, on the condition of their repentance and faithful acceptance of that holy name, to apply, by baptism, the balm of forgiveness, and the unction of the Spirit:—"Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."¹ Nor may we limit to the first disciples the offer of this gracious gift, or understand St. Peter's words only in reference to the extraordinary communications which were vouchsafed for a short time; for his words are of too extensive a signification to be circumscribed within the limits of so narrow an application. "For the promise," says he, "is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Accordingly, St. Luke narrates that many were *baptized and added*,² and immediately: "the Lord *added to the Church* daily those who (*as of a present gift*) were made partakers of salvation" (*προστίθει τοὺς σωζόμενους τῇ ἐκκλησίᾳ*). And the chosen vessel to the Gentiles yet further speaks repeatedly in a *past* sense of that title to salvation already acquired; connecting with this divine ordinance the gifts of forgiveness and regeneration, i.e., redemption and sanctification, *ἔσωσεν ἡμᾶς διὰ λουτροῦ παλινγενεσίας, καὶ ἀνακαινώσεως πνεύματος ἁγίου*.³ God of his free mercy in Christ Jesus has made us partakers of salvation through the laver of regeneration, and the renewing of the Holy Ghost. But what need we further than our Lord's own words, "Except a man be born of *water* and of the *Spirit*,"⁴ if, instead of forcing on them a figurative

¹ Acts ii. 38.² Acts ii. 41, 47.³ Titus iii. 5; Eph. iv. 32; Col. ii. 13; Rom. iii. 25.⁴ John iii. 3, 5.

interpretation, or separating that which he has connected, or unnaturally constraining one distinct term into a sense merely exegetical of the other, we would be content to receive them in that literal and obvious sense, in which the Christian Church from the beginning, received and delivered them? "This," to cite the words of a learned divine, who well weighed the testimony of antiquity, "is the baptism of our dearest Lord. His ministers baptize with water: our Lord, at the same time, verifies their ministry with giving the Holy Spirit. They are joined together by St. Paul: 'We are, by one Spirit, baptized into one body;'¹ that is, admitted into the Church, by baptism of water and the Spirit. This is that which our blessed Lord calls a being born of water and the Spirit. By water we are sacramentally dead and buried: by the Spirit we are made alive."²

The testimonies borne by the Fathers³ to this truth, are too numerous to be cited; but no one of us can have enquired, with a very moderate research, into their pages, without becoming familiar with the terms absolution, indulgence, grace, regeneration, water of life, initiation, and investiture with Christ, and many such expressions applied to baptism; denoting that, to worthy receivers, this sacrament is remission of sins, and regeneration, and adoption, and reception into a covenant of grace, which has an abiding promise of forgiveness, and renovation, and eternal life.

And if we turn from ancient Fathers to our modern Reformers we find them, who piously and jealously guarded the great doctrine of justification by faith, consenting to

¹ 1 Cor. xii. 13.

² Jer. Taylor, vol. ii. p. 250. (Ed. Heb.)

³ Ibid, p. 234 et. seq., where see abundant references to the Fathers. See also Bingham, vol. iii. p. 397.

this indisputable truth. The author of that Homily,¹ whose only object is to do homage to the Saviour of men, acknowledging that "every man of necessity is constrained to seek for another righteousness at God's own hands," immediately declares that "by virtue of that sacrifice and satisfaction which Christ has made, infants, being baptized, and dying in their infancy, are, by this sacrifice, washed from their sins, brought to God's favour, and made his children, and inheritors of his kingdom of heaven; and they which, in act or deed, do sin after baptism, when they turn again to God unfeignedly,"—he does not speak of the possibility of another regeneration; but—"when they turn again, they are likewise washed by this sacrifice from their sins in such sort that there remaineth not any spot of sin that shall be imputed to their damnation." And again, ascribing all merit to the blood of Christ, "we must trust only in God's mercy, and that sacrifice which our High Priest and Saviour Jesus Christ the Son of God, once offered for us upon the cross, to obtain thereby God's grace and remission, as well of our original sin, in baptism, as of all our actual sin committed by us after our baptism, if we truly repent, and turn unfeignedly to him again." And afterwards this sacrament is called expressly "the sacrament of our regeneration or new birth," and "the fountain of our regeneration."

Let it be maintained throughout, that faith is the condition of the covenant. "I am come a light into the world, that whosoever believeth in me should not abide in darkness." "He that believeth and is baptized, shall be saved,"—shall be placed in a state of salvation, in which continuing he shall be finally saved: "but he that be-

¹ Hom. iii. "Of the Salvation of mankind, by only Christ our Saviour, from sin and death everlasting."

² John xii. 46.

lieveth not shall be"¹—; yea, as it is written in another passage, "he is condemned already; because he hath not believed in the name of the only begotten Son of God."² Therefore, faith is the condition. Repentance and faith, or to speak concisely, faith only, to which repentance is necessary; faith in the efficacy of the atonement, which implies necessarily a belief in the grand doctrine of the resurrection, which is the declaration of God, that the great atonement has been accepted.

But with regard to the baptism of infants, who offer no impediment to grace, and on whose behalf the promises and faith of the Church are acceptable, that they are capable of the covenanted gifts of forgiveness and holiness,³ we shall not now recognize a doubt, but earnestly believe: suffice it for our present purpose, that to assert the contrary would imply that the baptism of infants is *not* "agreeable with the institution of our Saviour Christ;"⁴ which God forbid. Rather let us reverently adore the goodness of God, who, having in the morning of our infancy sprinkled us with the bright dew of a heavenly birth, provides memorials of his unchanging love, and the increase of grace ever-freshly flowing from the fountain of all strength and holiness.

The written word, "the sword of the Spirit, which is the word of God;"⁵ the Christian's prayer, which has the promise of the Spirit, "your heavenly Father shall give the Holy Spirit to them that ask him;"⁶—these are made to us blessed instruments of grace. But yet in a higher

¹ Mark xvi. 16.

² John iii. 18.

³ Forgiveness of *original* sins; for in respect of *actual* sins, they are innocent. "He exhorteth all men to follow their innocency."—*Bap. Service*.

"Why, it may be asked, may not God extend an act of his own power and goodness to those who have never personally offended him, as well as to those who have? And why should his Holy Spirit refuse to dwell in the pure and spotless tabernacle of the infant heart?—*Burton*, vol. i. p. 54.

⁴ Art. xxvii.

⁵ Eph. vi. 17.

⁶ Luke xi. 13.

sense, and in a more express and appropriate manner, does Christ our Lord convey himself to us with abundance of grace in the mystery of the eucharist; to our whole souls uniting himself as our wisdom, our righteousness, our sanctification, our redemption. The cup of blessing which we bless, is the communion of the blood of Christ; and the bread which we break, is the communion of the body of Christ.¹ Of how transcendent a mystery are we herein made partakers and dispensers! How awfully conversant are we brought with the great doctrine of atonement! By significant emblems, to this purpose consecrated for ever by our great High Priest, we plead the virtue of the one perfect oblation, once offered on the Mount Calvary, and by an eucharistical commemoration, we re-exhibit the circumstances of the bitter death and passion of our blessed Saviour; his body broken, and his blood shed, for our redemption. As stewards of the divine mysteries, we offer, like the ancient Church, "holy things to the holy;"² to all³ who, with repentance, and faith, and charity, will commemorate the sacrifice, and be partakers of the benefits of the death of Christ, we dispense the consecrated elements, which are to the faithful, his body broken, and his blood shed; yea, the very true body and blood of himself their Redeemer, which are really present, when apprehended by faith: *vere et realiter*,⁴ verily and indeed taken and received by the faithful; joining them to himself in a mystical union, and in himself to his Father, and their Father; his God and their God; thereby assuring their souls of eternal life, and their bodies of an immortal resurrection. "Thus," in the words of the Homily, "much more the faithful see, hear, and know, the favourable mercies of God sealed, the

¹ 1 Cor. x. 16.

² Bingham, vol. v. p. 69, who cites from the Constitutions.

³ Matt. xxvi. 27.

⁴ Ridley, p. 274.

satisfaction by Christ towards us confirmed, and the remission of sins established."¹

Moreover, by his own indwelling presence, spiritually pervading and possessing his members, he unites us in him, as parts of his mystical body, one to another in a holy communion and fellowship, binding us by an unseen spiritual link, cementing us into one spiritual building, uniting us into one holy body, the very fulness of himself, who filleth all in all. Hence, that which is to us emphatically the sacrament of our redemption,² becomes likewise to us the mystery of peace.³ "We being many," as Holy Scripture teaches, "are one bread and one body."⁴ "We being many," as a Father comments on that passage, "are unity, truth, piety, and charity: one bread and one body."⁵

Yet, while we entertain a deep-seated dread of irreverence in conceiving of these holy mysteries, let us guard ourselves against superstition:⁶ for Christ our Lord, who is

¹ Homily xv. p. 398.

² Art. xxviii.

³ "Mysterium pacis." S. Augustin, Serm. cclxxii. In die Pent., Ed. B. tom. v. p. 770.

⁴ 1 Cor. x. 17.

⁵ S. Augustin, Serm. cclxxii. "Ipsum Apostolum audiamus, qui, cum de isto sacramento loqueretur, ait, *unus panis, unum corpus multi sumus*; intelligite et gaudete: unitas, veritas, pietas, caritas."

⁶ "Whereas, therefore, there are but three expositions made of 'this is my body'; the first, 'this is in itself before participation, *really and truly the natural substance of my body by reason of the co-existence which my omnipotent body hath with the sanctified element of bread*,' which is the Lutheran interpretation; the second, 'this is itself and before participation, *the very true and natural substance of my body, by force of that Deity, which, with the words of consecration, abolisheth the substance of bread, and substituteth in the place thereof my body*,' which is the Popish construction; the last, 'this hallowed food, through concurrence of divine power, is in verity and truth unto faithful receivers, instrumentally a cause of that mystical participation, whereby, as I make myself wholly theirs, so I give them in hand an actual possession of all such saving grace as my sacrificed body can yield, and as their souls do presently need: this is to them, and in them my body.' Of these three rehearsed interpretations, the last hath in it nothing but what the

really present to the faithful, neither changes the substance of the element, as the Romanists, nor adds any substance to it, as the Lutherans, teach. The participation of himself, which he permits, is real, yet spiritual; mystical, and "only after an heavenly manner."¹ And this testimony against superstition is of no modern date, for St. Chrysostom,² in a passage which most conclusively refutes the superstitious notions both of transubstantiation and consubstantiation: "The bread before it is sanctified, is called bread; but after

rest do all approve and acknowledge to be most true; nothing but that which the words of Christ are on all sides confessed to enforce; nothing but that which the Church of God hath always thought necessary; nothing but that which alone is sufficient for every Christian man to believe concerning the use and force of this sacrament; finally, nothing but that wherewith the writings of all antiquity are consonant, and all Christian confessions agreeable." And at the conclusion of the subject, "What these elements are in themselves it skilleth not; it is enough that to me which take them, they are the body and blood of Christ, his promise in witness hereof sufficeth, his word he knoweth which way to accomplish. Why should any cogitation possess the mind of a faithful communicant but this, O my God, thou art true! O my soul, thou art happy!"—*Hooker*, v. lxvii. 12.

"When we hear the words of consecration repeated as they came from our Lord's own mouth, 'This is my body which is given for you,' and 'This is my blood which is shed for you and for many for the remission of sins;' we are then steadfastly to believe, that although the substance of the bread and wine still remain, yet now it is not common bread and wine, as to its use; but the body and blood of Christ in that sacramental sense wherein he spake the words. . . . When it comes to our turn to receive it, then we are to lay aside all thoughts of bread and wine, and the minister, and every thing else that is or can be seen, and fix our faith, as it is 'the evidence of things not seen,' wholly and solely upon our blessed Saviour, as offering us his own body and blood to preserve our bodies and souls to everlasting life, which we are therefore to receive by faith, as it is 'the substance of things hoped for,' steadfastly believing it to be, as our Saviour said, 'his body and blood,' which our Church teacheth us are verily and indeed taken and received by the faithful in the Lord's Supper."—*Bp. Beveridge on Frequent Communion*, p. 204, 5. ed. 1721.

¹ Art. xxviii.

² *Epist. ad Cæsarium*. Apud Albertin. de Sacram. Eucharistiae, lib. ii. c. i. p. 532. On this passage, Bingham observes, that "it will stand as the unanswerable testimony of S. Chrysostom, and a key to explain all other passages of the Greek writers of that age, who were, undoubtedly, in the same sentiments, of the bread and wine, still remaining unalterable in their substance."

the divine grace has sanctified it by the mediation of the priest, it is no longer called bread, but dignified with the name of the body of the Lord, *though the nature of bread remain in it.*" And Theodoret,¹—"For neither do the mystical symbols depart from their own nature after consecration; but remain in their former substance, figure, and form; and are visible and palpable, as they were before." Nevertheless, as to the *manner* of this awful mystery, let it be enough to guard against error; for in so deep a matter, controversy, even when necessary, will be painful. Rather let us be disposed to adopt the advice of the reverent and judicious Hooker,² more to meditate with silence *what* we have by the sacrament; and less to dispute of the manner *how*; enough, that this is the highest exercise of faith, putting forth its liveliest energies to apprehend a Saviour;—the nearest resemblance on earth to the devotions of "angels and archangels, and all the glorious company of heaven;"³—the fullest realization of the presence of God, short of perfect bliss. May we, with thankfulness and awe, feed continually on this living manna, as the constant viaticum of our earthly pilgrimage: may we drink often and deep of this stream of comfort, until we come to that eternal kingdom, where, it may be, there is no sign, nor sacrament, because neither diminution nor increase of grace; but the saints are for ever indefectible, and Christ their immediate, ever-present, eternal joy.

In addition to this summary of priestly offices, comprised under the ministry of the word and sacraments, might be distinctly enumerated the various branches of our spiritual ministrations, whether in prayers, public or private; in absolutions, those which are extra-sacramental, and not yet

¹ Dialog. ii.

² Book v. lxvii. 3.

³ Communion Service.

treated of; in intercessions; in benedictions;—all affording scope for devout meditation. But that there remains another duty now to be discharged, which I approach the less confidently, as being most unworthy to advise; only I beseech you, my reverend brethren, to suffer a word of exhortation, offered “*by way of remembrance*,”¹ as the Apostle writes, and founded on the mercies of God in Christ, and the dignity and danger of our common office.

Ye see from what condition, and how we have been redeemed; from the curse, by the precious blood of Christ, at the free spontaneous movement of the love of God,² calling a Saviour in righteousness, and giving him for a covenant of the people; bringing the blind by a way that they knew not, and leading them in paths that they had not known.

Ye see how high an office is committed to you, the ministry of reconciliation.

Ye see the instruments of your calling. Prayer, the lively oracles, and the sacraments of the grace of Christ. God—who needs no instrument, yet in days of old has used a rod at the Red Sea, and the rock of Horeb, and trumpets at Jericho, and the brazen serpent in the wilderness, and the stretching forth of the hands of Moses for the victory in Israel, and the waters of Jordan for the cleansing of Naaman, and the inert clay for restoring of sight to the blind, and the oil of unction for the healing of the sick—still deigns to make use of our weakness, and the simple signs of natural elements, for effecting the mighty purposes of his grace.

Ye know in what order this ministry has been successively transmitted to us, from that day on which our glorified Master, with the effluence of the Spirit, commissioned his

¹ 2 Peter iii. 1.

² Isaiah xlii. 6, 16.

Apostles in solemn words,—“As my Father hath sent me, even so send I you.”¹ Ye know the practice of the Apostles, who appointed deacons with the laying on of hands,² and ordained elders in every church,³ and with the progress of Christianity deputed holy men in like manner to ordain elders (and this in the distinct sense of the term,) in every city,⁴ and to preside over the churches with episcopal authority; of whom Timothy at Ephesus, and Titus at Crete, are the scriptural examples. Ye have, moreover, the clear testimony of St. Paul’s companion and fellow-labourer in the Gospel of Jesus Christ, St. Clement, who, in his famous Epistle to the Corinthians, which, Eusebius⁵ informs us, even to his day was openly read in the churches of the saints: that in the exercise of the authority divinely imparted to them, the Apostles⁶ in every country and city, whithersoever they went preaching the Gospel of the kingdom, ordained the first-fruits of the conversion to be bishops and ministers of the future believers. And most distinctly in his 44th section, “our Apostles were made acquainted by our Lord Christ, that there would arise a contention about this name of Episcopacy; and therefore, by a perfect anticipation they ordained the before-mentioned persons, and meantime settled a series (or order of succession), that when they should be laid to sleep, other approved men should succeed to their office.” And if we might now add to the force of such a declaration, we could refer to the irrefragable records of the zealous and patient Ignatius, and other subsequent witnesses; as well to the distinct orders,⁷ as to the direct succession⁸ of the Apostolical discipline.

¹ John xx. 21.² Acts vi. 6.³ Acts xiv. 23.⁴ Titus i. 5.⁵ Hist., lib. iii. c. 16.⁶ Epist. ad Corinth. c. xlii.⁷ Ignat. ad Ephes. ii. iii. iv. ad Smyrn. ad Trall. et passim. Clemens Alex. Origen, Tertull.⁸ Tertull. adv. Marcion, l. iv. c. v. De prescript cxxxii. Iren. l. i. c. xxviii.

But above all, be it indelibly imprinted in our remembrance, that the end of all our dignities, and privileges, and services, is the SALVATION OF SOULS—immortal souls! for whom Christ shed his precious blood, and for whom we are accountable before the judgment seat of God. Methinks I hear an awful intimation of danger—a solemn warning to the shepherds of Israel,¹ lest they feed themselves, and feed not the flocks. If the sheep be scattered because there is no shepherd, and they become meat to all the beasts of the field, at whose hands but ours will God require his flock, his beautiful flock? We are they that must give account,—“how great danger! For all the souls committed to thy charge, thou art to give account.” O abyss of judgments prepared for faithless shepherds! when it shall be said in that day, “the diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought out that which was lost.”² Yet out of the midst of the cloud of danger, there ascends a light of joy and hope, bright, and as the colour of amber in the prophet’s vision;³ the sign of our present privilege, and the earnest of our future recompense. For in comparison with this our holy occupation, to serve him day and night with unceasing prayers, and unremitted zeal, and undivided care, in some sort apart from and above the vain and avaricious pursuits of a delusive world, be assured, our God has no greater blessedness which he bestows on earth, and for none a brighter crown reserved in heaven, than for

l. iii. c. xiv., and St. Jerome, whose testimony at the same time refutes the extravagant pretensions of the Romanists to an universal bishopric. See Pearson de Success R. P., Dissert. ii. c. ii., and Bingham, ii. 1—4.

¹ Ezekiel xxxiv. 2.

² S. Chrysost. in Hebr. Bp. Bull, vol. i. p. 160.

³ Ezekiel xxxiv. 4.

⁴ Ezekiel i. 4.

those who shall have turned many to righteousness,¹—the watchmen of the house of Israel, and the angels of the churches, who shall be found faithful unto death.²

Wherefore, holy brethren, exhort we, finally, one another with the Apostle's words: "Stir up the gift of God which is in thee, by the putting on of hands."³ *Ἀναζωοποιεῖν τὸ χάρισμα*, in his expressive metaphor. Rekindle—keep the heaven-descended gift of grace ever burning day and night, on the holy altars of your hearts. Is it bright and ardent? St. Paul reminds even a Timothy to excite and stir it. Have the flames that erewhile burnt brightly, now, alas! waxed faint and flickering? Fan them with the breath of prayer, and more frequent, and more devout meditations on the blood of Jesus, and the power of the cross, which shall crucify you with Christ. Has the flame in any heart well nigh dwindled to extinction? O! resuscitate the dying embers. There are hidden particles of heavenly fire. "Stir up the gift of God that is in thee." *Ἀναζωοποιεῖ*—rekindle it with repentance, and confessions, and renewed vows, and prayers, and more vigorous efforts for the good of souls. Yea, my brethren, for the cross' sake, let us all pray with more fervour, preach Christ with more singleness of heart, handle mysteries with deeper awe, live with a purer and more self-denying holiness, as examples of the believers ⁴—examples of examples.⁴ This shall be our faithful testimony to the efficacy of the blood of a crucified Saviour. And when we shall be called to exchange the earthly courts of the Lord's house, for the sanctuary of the *celestial* temple, what nobler theme shall occupy us, than the blood of Jesus, whom saints eternally adore, singing, "Thou art

¹ Daniel xii. 3.

² Rev. ii. 10.

³ 2 Tim. i. 6.

⁴ 1 Tim. iv. 12.

⁵ Jer. Taylor,—The Minister's Duty in Life and Doctrine, in two Sermons,—where read a remarkable passage, beginning, "Remember your dignity to which Christ hath called you."—Vol. vi. p. 606.

worthy ; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation."¹

A FORM OF BIDDING PRAYER.²

LET US PRAY.

FOR Christ's Holy Catholic Church, especially for that branch of it established in these kingdoms : and herein for our Gracious Sovereign Lady, *Victoria*, by the grace of God of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, in all causes, and over all persons, ecclesiastical and civil, within her dominions supreme : for *Adelaide* the Queen Dowager, the Prince *Albert*, *Albert* Prince of Wales, and all the Royal Family : for the Queen's most Honorable Privy Council ; for the great council of the nation now assembled in Parliament ; for the Magistrates and all who are in authority ; for the Nobility, Gentry, and Commonalty of this land : but for the sake of all, let us pray for the Ministers of God's Holy Word and Sacraments, as well Archbishops and Bishops, and other Pastors and Curates ; and herein especially for the right reverend Father in God, *Henry*, by divine permission, Lord Bishop of this diocese, and for the Priests and Deacons ministering in the same. And for a due supply of persons qualified to serve God in Church and State, let us implore his blessing on all schools and seminaries of religious and useful learning, and par-

¹ Rev. v. 9.

² "The form of a prayer to be used by all preachers before their sermons," may be found in Can. lv. It was called a "bidding prayer," or prayer *ὡς προσφωριστος*, because it was "a call to the people to pray, and a direction what particulars they were to pray for." See Bingham, book xv. 1, who quotes at full a comprehensive prayer of this sort from the Const. Apostol.

ticularly on our Universities: that all and each of these, in their respective stations, may labour to advance the glory of God, and the present and future welfare of mankind: remembering that solemn account which they must one day give before the tribunal of God. To these our prayers, let us add our praises for mercies already received; for our creation, preservation, and all the blessings of this life: but above all, for the inestimable love of God our Heavenly Father, in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory. Finally, let us praise God for all his servants departed this life in the faith of Christ; beseeching him to give us grace to follow their good example, that we may be made partakers with them of the glorious resurrection in the life everlasting, through Jesus Christ our Lord. *Amen.*

JUDICIAL LAWS,
GOD'S APPOINTMENT:
FOR THE
HAPPINESS OF MAN
AND THE
PROTECTION OF SOCIETY.

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JUDICIAL LAWS, GOD'S APPOINTMENT:
FOR THE
HAPPINESS OF MAN AND THE PROTECTION OF SOCIETY.

TWO SERMONS,

PREACHED BEFORE

HER MAJESTY'S JUDGES OF ASSIZE,

THE FORMER,

IN ST. MARTIN'S CHURCH, LEICESTER,

19TH MARCH, 1848;

THE LATTER,

IN ST. MARY'S CHURCH, LEICESTER,

30TH JULY, 1848.

BY THE

REV. JOHN NOBLE COLEMAN, M.A.,

Incumbent of Ventnor, in the Isle of Wight.

LONDON :

HOULSTON AND STONEMAN, PATERNOSTER-ROW;
JACKSON AND WALFORD, ST. PAULS CHURCH-YARD;
AND
T. CHAPMAN BROWNE, LEICESTER.

1848.



TO
HENRY FREEMAN COLEMAN, ESQUIRE,

HIGH SHERIFF

FOR THE COUNTY OF LEICESTER,

THE FOLLOWING SERMONS

ARE RESPECTFULLY DEDICATED

BY HIS ATTACHED RELATIVE AND CHAPLAIN,

THE AUTHOR.

SERMON I.

MALACHI iv. 4.

“Remember ye the law of Moses my Servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.”

THIS is the final admonition of the eternal Spirit before the cessation of the Mosaic dispensation, addressed to sinners of mankind by Malachi, the last heaven-commissioned prophet until Messiah's manifestation to Israel. This is the terminating clause of the Canon of the Old Testament Scriptures,* except Malachi's prediction of the re-appearance on earth of Elijah the Tishbite, as the harbinger of the Second Advent. That Elijah raised from the dead will, in his own person, be the precursor of the Second Advent as was John the

* Many passages of the Old Testament have suffered from transposition. Transposition is self-evident in the fourth chapter of Malachi. In the Septuagint and Arabic Versions, verse 4 closes the chapter, and thus the order is lucid and clear. I propose to read Malachi IV. as under.—

For behold the Day cometh which shall burn as an oven,
And all the proud, yea, and all who do wickedly, shall be stubble,
And the day which cometh shall burn them up, saith Jehovah of hosts,
That it shall leave them neither root nor branch.

But unto you who fear My Name

Shall the Sun of righteousness arise with healing in his wings,

And ye shall go forth and grow up as calves of the stall,

And ye shall tread down the reprobate,

That they be ashes under the soles of your feet,

In the day when I shall do this, saith Jehovah of hosts.

Behold I send to you Elijah the Prophet

Before the great and dreadful Day of Jehovah,

And he shall convert the hearts of the progenitors together with the progeny,

And the hearts of the progeny together with their progenitors,

Lest I come and smite the earth with a curse.

Remember ye the Law of Moses my servant,

Which I commanded him in Horeb for all Israel,

With the Statutes and the Judgments.

Baptist of the First Advent, is the concurrent judgment of all *the Fathers, and is evident from two considerations—from this re-appearance immediately preceding the great and terrible day of the Lord (which is the second not the first Advent,)—and from our Lord's prophecy, that† he shall restore all things. Now John the Baptist did not restore all things, whatever that predicted restoration may signify, and his ministry preceded the second Advent more than eighteen centuries. Hence John the Baptist is not that Elijah, whose resuscitation Malachi predicts will usher in the second Advent and glorious Epiphany of Jehovah Jesus.

The triple law emanating from Divine wisdom and promulgated by the legislator Moses was the ‡MORAL, the §CEREMONIAL, and the ||JUDICIAL.

The Moral Law is epitomized in the Decalogue, and dilated, explained, and enforced by Christ in His celebrated Sermon on the Mount. The Moral Law is a transcript and mirror of the Divine perfections, requiring perfection of love to God and of love to man, without any allowance for human infirmities or short comings, in thought, word, or deed, from the hour of birth to the hour of death. Hence the Moral Law is the ¶ministration of death and the ministration of condemnation. *** "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

* "It is well known that all the Fathers (unless S. Hierom somewhat staggered) were of this opinion, that Elias should be the harbinger of Christ to the nation of the Jews before His Second Coming, as John the Baptist was at His First: and why we should so wholly reject it as we are wont to do, I can see no sufficient reason."—*Joseph Mede's Works*, page 98.

† "When he saith, that Elias indeed cometh, he shows that he has not yet come. But he will come the precursor of the Second Advent, and will restore to the faith of Christ all the Hebrews who shall be found obedient, as it were re-instating in their paternal inheritance those who had been excluded therefrom."—*Theophylact on Matthew xvii.*, 11, 12.

‡ Mark ix., 12.

‡ תורה the Moral Law. Deut. xvii. 3; and xxxiii. 4.; Joshua viii. 32.

§ תקים Lex Cæremonialis. *Castelli Heptaglotton*.

|| משפטים Lex forensis, ritus politici, constitutiones ad societatem tuendam pertinentes. *Castelli Heptaglotton*. The civil statutes of the Mosaic Law, more particularly the penal sanctions, and the rules for deciding questions of property and suits for damages and trespasses. *Castalio*, quoted by *Bishop Horsley* in his *invaluable Translation of the Psalms*.

¶ 2 Cor. iii. 7 and 9.

*** James ii. 10.

*“Cursed is every one who continueth not in all things which are written in the Book of the Law to do them.” The Moral Law is †“our schoolmaster to bring souls unto Christ.” It convinceth of sin and leads to Christ the only Law-fulfiller.

Hence it follows that justification before God is not in whole, or in part, by works of righteousness which we have done. Works spiritually good in the Divine estimation follow after and result from, but never precede, justification. ‡“By the deeds of the law shall no flesh be justified in God’s sight.” Justification before God is not by man’s obedience, which is fallible and imperfect, but by the vicarious obedience of Christ, which is Divine, perfect and infallible. This obedience of Christ to the law is the wedding-garment of those who have put on Christ, which covers every sin, conceals every iniquity, justifies before God, exempts from condemnation, and confers a covenant right and title to eternal glory.

The Moral Law is of universal and perpetual obligation. Man has lost his power to obey; but God has not lost His right to command. Hence the sin of those separatists from all visible churches, who advocate the abrogation of this Law, which Christ came §“not to destroy but to fulfil.” Hence our national sin in the transit of mails and the opening of provincial post-offices on the Lord’s Day. Man is as much obligated to obey the fourth, as the fifth, sixth, seventh, or eighth commandments. Man is as much obligated to observe the sanctification of the Sabbath, as obedience to his earthly parents, or abstinence from adultery murder and theft.

The Ceremonial Law is a shadow of good things to come, a prefiguration of the Incarnation, Ministry, Atonement, Miracles, Obedience to the law, Obedience to death, Passion, Crucifixion, Resurrection, Ascension, and Session in glory of Him, who is ||“the effulgence of His Father’s glory, and the perfect expression of His

* Galatians iii. 10.

† Galatians iii. 24.

‡ Romans. iii. 20.

§ Matthew v. 17.

|| Hebrews i. 3.

Essence," who is from everlasting to everlasting. The ceremonial law was abrogated by Christ's Incarnation. The shadow was not needed when the Divine original was manifest in the flesh. But the study of this Law is essential to give us a deep insight into the mystery of redemption, into the love of God in Christ, who *["] so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life :["] into the love of Christ towards sinners of mankind, which constrained Him to leave the glories of heaven and adoration of the angelic host, that He might be clothed with the sinless infirmities of human nature, that He might †["] finish the transgression, make an end of sins, make reconciliation for iniquity, and bring in an everlasting righteousness," for the justification of all who should believe in His Name.

The Judicial Law was enacted by Infinite Wisdom for the repression of crime, the reformation of transgressors, the protection of civil society, and security of persons and properties. The supereminent excellency of this Law is attested by Jehovah Himself: ‡["] What nation is there so great, that hath statutes and judgments so righteous, as all this Law which I set before you this day." Its enactments are mercifully designed by Divine wisdom, compassion and love, to protect the poor, the stranger, the fatherless, and the widow, and to promote the real happiness of man. Nothing is thereby prohibited but what is antagonistic to the best interests of civil society. By this Law the gleaning of the land is conferred on the poor, an inalienable appropriation by Divine right for ever. By this Law slavery, universally subsisting anterior to the Christian dispensation, is modified and restricted, though for a time, like polygamy and divorce, "suffered because of the hardness of the human heart." By this Law slavery the result of man-stealing is authoritatively prohibited, and man-stealing is branded with the penalty of death. This Law legitimates slavery solely as an awarded§ punish-

* John iii. 16.

† Daniel ix. 24.

‡ Deut. iv. 8.

§ Exodus xxii. 3. "If a thief be found breaking up... he should make full restitution; if he have nothing, then he shall be sold for his theft."

ment for crime, to effectuate restitution to the party plundered.

I. The enactment of the Mosaic Judicial Code for the repression of crime is a proof that Satan is the *prince and †god of this world, and ‡“worketh in the children of disobedience”—that §“the whole world lieth in the wicked one,”—that ¶“many are called and but few chosen.” St. Paul in Galatians v., 19—23, infers what is the purport of the Judicial Law. “The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, of which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God.” And in 1 Timothy, i., 9 and 10, St. Paul declares plainly, “The Law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine.” Hence no universality of an intellectual education, no universality of a preached Gospel, can supersede the necessity of Judicial Laws for the repression of crime. The object of a preached Gospel is to evangelize all for the salvation of as many as the Lord our God shall call. The object of Judicial Laws is to protect the sons of peace against the fractious and disorderly. Hence Judicial Laws will ever be needed to repress the outbreak of the unregenerate, until Christ shall be ¶King of kings and Lord of lords—until ††the saints shall take the kingdom and possess the kingdom for ever, even for ever and ever—until** Satan shall be bound, and the ††earth shall be full of

* John xii. 31 ; xiv. 30 ; xvi. 11.

† 2 Cor. iv. 4.

‡ Eph. ii. 2.

§ 1 John v. 19.

¶ Matt. xx. 16 ; xxii. 14.

¶ 1 Timothy, vi. 15 ; Revelations xvii. 14 ; and xix. 16.

** Revelations xx. 2.

†† Daniel vii. 18.

†† Isaiah xi. 9.

the knowledge of the Lord as the waters now cover the sea.

II. The perfection of the Mosaic Judicial Code in its origin and administration, emanating from Him who is omnipotent, omniscient, omnipresent, and administered in all matters of doubt and uncertainty, with a constant reference to the Divine will, by the Urim and Thummim, and by the waters of jealousy, when contrasted with the Laws of man, proves the imperfection of all human legislation. *Who can bring a clean thing out of an unclean? How can frail, fallen, imperfect man perform a perfect action? Hence imperfection is of necessity impressed upon every work of man, upon all governments, and upon all legislation, civil and ecclesiastical. He who expects perfection in Church or State, will never have his expectations realized till the Premillennial Advent and Personal Reign of Jehovah Jesus. But every imperfection in government does not justify rebellion, nor every imperfection in a Church schism and separation.† If, indeed, the blind lead the blind, both will fall into the pit of hell. If in any locality the unsearchable riches of Christ are not preached to the soul's edification, they who have felt the powers of the world to come, will go, and ought to go, where they can obtain a faithful ministration of the Gospel. But no imperfection in legislation can justify opposition to human laws, unless those laws are manifestly opposed to the Divine Will. ‡“The powers that be (monarchical, aristocratical, republican, judicial, and ministerial) are ordained of God, and whosoever resisteth the power, resisteth the ordinance of God, and they who resist shall receive to themselves damnation.”

But whilst we advocate the necessary imperfection of all human legislation, we are bound especially to praise God for the inestimable blessings of our incomparable Constitution. England equals, if she does not surpass, all other nations in the equity of her Laws, and

* Job xiv. 4.

† Matthew xv. 14; Luke vi. 39.

‡ Romans xiii. 1—3.

the rights and liberties of her subjects. The acknowledged integrity and impartiality of the Judicial Bench, and the independence of the Bar, conjoined with the trial by jury, are the Palladium of our civil rights. Would to God that we Ministers of the Gospel were as able exponents of the Volume of Revelation as our Judges are of the Laws and Statutes of the Realm! Would to God that we Ministers of the Gospel were as active, zealous, and energetic in enforcing the cause of Divine truth as the Advocate at the Bar is in pleading the cause, and asserting the rights of his client! Then, indeed, would the word of the Lord go forth and be glorified;—then, indeed, would Christ, by the unction of His Spirit resting upon heaven-taught and heaven-sent Ministers* “see of the travail of His soul and be satisfied.”

III. From the spirit and letter of the Judicial Law we learn, that the entire abolition of capital punishments, especially as regards the crime of murder, is directly opposed to God's revealed will. That the murderer should be put to death was the Divine decree of immutable and perpetual obligation during the patriarchal dispensation anterior to the Mosaic economy and the promulgation of the law from Horeb. †“Surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man.” This decree was perpetuated and enforced by the Mosaic Judicial Code. ‡“These things shall be a statute of judgment unto you throughout your generations in all your dwellings. Whoso killeth any person, the murderer shall be put to death, by the mouth of two witnesses; but one witness shall not testify against any person to cause him to die. Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to

* Isaiah liii. 11.

† Genesis ix. 5, 6.

‡ Numbers xxxv, 29—34.

death....so ye shall not pollute the land wherein ye are: for blood defileth the land: and the land cannot be cleansed of the blood that is shed therein: but by the blood of him that shed it. Defile not, therefore, the land which ye shall inherit, wherein I dwell: for I the Lord dwell among the children of Israel." * "If one be found slain in the land which the Lord thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him: then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain. And it shall be, that the city which is next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, and which hath not drawn in the yoke: and the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck, there in the valley. And the priests the sons of Levi shall come near: for them the Lord thy God hath chosen to minister unto Him, and to bless in the name of the Lord, and by their word shall every controversy and every stroke be tried. And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley: and they shall answer and say, our hands have not shed this blood, neither have our eyes seen it. Be merciful, O Lord, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people, Israel's charge. And the blood shall be forgiven them. So shalt thou put away the guilt of innocent blood from among you, when thou shalt do that which is right in the sight of the Lord." Whatever doubt may exist, whether any crimes ought now to be capitally punished, to which the penalty of death was not affixed by the Laws of Moses—whatever doubt may exist, whether the punishment of death ought not now to be executed upon the perpetrators of all those crimes against society for which it was enacted by the Mosaic Code (I specify crimes against society, because

* Deuteronomy xxi. 1—9.

the Israelites were under a Divine Theocracy, and sins against God, such as Sabbath-breaking, witchcraft, divination, idolatry, blasphemy, might under a Theocracy have merited a heavier punishment than they do now,) it is self-evident that he who sheddeth man's blood, by man shall his blood be shed. No power has been conceded or delegated by the King of kings, and Lord of lords to any earthly potentate, to spare the life or revoke the irremissible doom of a clearly convicted murderer. **"At the hand of every man's brother, saith Jehovah, will I require the life of man."* Hence all Petitions to Parliament for the entire abolition of capital punishments;—all refusals of an eye-witness to give evidence to substantiate the perpetration of murder, and of a jury to convict when the crime has been clearly proved, are acts of high treason against the Majesty of Jehovah, and infractions of God's revealed will. Capital and secondary punishments must be inflicted by every government with all the stringency and rigor essential to the protection of the peaceful, orderly, and well-disposed.

IV. The Mosaic Judicial Code should remind us of the great and terrible day of the Lord, when the voice of the Archangel and the trump of God shall change the living and raise the mouldering dead;—when Christ shall sit on His Throne of judgment;—when before His tribunal shall be congregated all who have lived, and all who shall live, and †*"every eye shall see Him;"*—when the universal family of man shall be divided into two classes, saints and sinners, the saved and the lost, the children of God and the children of Belial—and when the former shall be exalted to eternity of glory, and the latter be doomed to shame and everlasting contempt.

On that dread day where will appear the Atheist, ‡*"the fool who hath said in his heart, there is no God?"*

On that dread day where will the Anti-Trinitarian appear, who denies Messiah's Divinity and coequality with the Father and the Holy Ghost, feigning Him to

* Genesis ix. 5.

† Revelations i. 7.

‡ Psalm liiii. 1.

be a super-angelic Being, or a man of like passions with himself? Where will the Anti-Trinitarian appear when Christ shall be manifested * “the effulgence of His Father’s glory, and the perfect expression of His Essence”—† “God the mighty man, the everlasting Father, the Prince of peace”—‡ “over all God blessed for ever?” Where will appear the Anti-Trinitarian blasphemer of the Triune Jehovah, God the Father, God the Son, and God the Holy Ghost, when || “at the name of Jesus every knee shall bow, and every tongue shall confess He is Jehovah to the glory of God the Father”—when the very damned shall acknowledge the equity of their sentence—when § “all shall honour the Son even as they honour the Father?” Crimes against the triune Jehovah, not cognizable by human laws, will then “receive a just recompense of reward.”

On that dread day where will appear the profligate, the licentious, the immoral, the impenitent, the Sabbath-breaker, the habitual absentee from public worship, the drunkard, the liar, the swearer, the thief, the adulterer, the fornicator, the murderer, the receiver of stolen goods, the bearer of false witness against his neighbour, the tempter of others to intoxication, the mercenary vendor of licentious books or anti-evangelical tales of fiction, the one subversive of purity, the other of Gospel truth, and the man-stealer trafficking in the blood and sinews of the kidnapped posterity of Ham, when the Books shall be opened, and the dead shall be judged out of those Books according to their works? Then every unrepented sin of thought, word and action shall be brought to judgment. Then the righteous judge will say to all Christless sinners: You have sown to the flesh, of the flesh you shall reap corruption, ¶ “depart from me ye cursed into everlasting fire, prepared for the devil and his angels.”

On that dread day where will appear the idolatrous Papist, and semi-papistical Tractarian? No papal in-

* Heb. i. 3.

† Isaiah ix. 6. See Bp. Horsley’s Biblical Criticism.

‡ Romans ix. 5.

|| Phillipians ii. 10, 11.

§ John v. 23.

¶ Matthew xxv. 41.

dulgence, no decrees of œcumenical councils, no auricular confession, no priestly absolution, no extreme unction, no purgatorial purification, no prayers or masses for the dead, no ceremonial observance, no sacramental efficacy, no dogmas of Patristic Theology, no traditions of the mediæval ages, no Ecclesiastical Constitutions, Canons, or Rubrics, no penances or pilgrimages, voluntary or imposed by others, no imaginary intercessions of saints or angels will then avail to exempt from punishment, or exalt to glory. No one will be saved simply because he is a member of the Anglican or any other visible church. No one will be condemned simply because he is a separatist from any visible church. They only, whose names are written in the Lamb's Book of life, whose bodies are the temples of the Holy Ghost, who, by the new birth, have been grafted as fruit-bearing branches into Christ the true vine, and who are His witnessess before a benighted and apostate world, these only shall be counted worthy to be guests at the marriage supper of the Lamb, and to enter through the gates into the city. * "Without are idolaters and whosoever loveth and maketh a lie." † "Idolaters shall have their part in the lake which burneth with fire and brimstone: which is the second death."

On that dread day where will appear the self-righteous and self-justifying sinner, when the filthy rags of his righteousness shall be weighed in the balance of the sanctuary, and found wanting; when his fancied goodness shall be tested by the verity of God's Law, and shall be pronounced sin, because it originated not in a Divine and justifying faith? Standing in all the deformity of nature's darkness, he will be judged by those works to which he trusted for self-justification, and by those works he will be condemned. None will then be accepted but the regenerate, the justified, the sanctified. To all others, characterized by unbelief and self-righteousness, the Judge will say—† "I never knew you, depart from me ye that work iniquity."

* Revel. xxii. 15.

† Revel. xxi. 8.

‡ Matt. xxv. 12; vii. 23.

With what extatic joy and triumph will this glorious Day be hailed by all the elect of the Father, the redeemed of the Son, and the sanctified of the Holy Ghost ; by all who have been expectants of Messiah's predicted Epiphany and glorious Kingdom. Regenerated by His Spirit, redeemed by His blood, and robed in the wedding garment of His justifying righteousness, they will meet their Lord in the air, and be made kings and priests over a regenerate world, and in blissful reunion and recognition will with united hearts and voices sing * " the song of Moses the servant of God, and the song of the Lamb," and praise Him † who hath washed His people from their sins in His own blood, out of every kindred, and tongue, and people, and nation, and hath ‡ made them kings and priests unto God His Father, and they shall reign upon the earth. That all now present may attain to this great and unspeakable felicity may God of His infinite mercy grant, through the alone merits and intercession of our Saviour Jesus Christ !

* Revelations xv. 3.

† Revelations i. 5.

‡ Revelations i. 6 ; and v. 10.

SERMON II.

PROVERBS viii. 15, 16.

"By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth."

THE paramount and all-absorbing topic of Moses, the Prophets, and the other inspired Writers of the Old Testament Scriptures, who spake as they were moved by the Holy Ghost, was to testify of Messiah, and prepare the human mind for His predicted Incarnation, who in the fulness of time was to bruise the serpent's head and **"bring life and immortality to light through the Gospel."* To this intent God raised up Enoch, the seventh from Adam, to be a Prophet, and Noah to be a Preacher, to the generations living anterior to the Deluge.† Enoch predicted the glorious Epiphany of

* 2 Timothy i. 10.

† Jude 14 and 15. Michaelis and others have doubted the inspiration of the Epistle of St. Jude, because they have imagined that Jude has in these verses quoted from the Apocryphal Book of Enoch. This Apocryphal Book was lost since the 8th century. But the celebrated traveller Bruce brought to Europe three copies of an Ethiopic version. An English translation has been published by Archbishop Laurence. Whoever compares the Epistle of St. Jude with this Book of Enoch must perceive that either Jude has quoted from this Apocryphal writer, or this Apocryphal writer has quoted from Jude. That the Apocryphal writer under the name of Enoch has copied from the Epistle of St. Jude, is self-evident from the following testimony of the learned Greswell. The Apocryphal Book of Enoch "could not have been written before A. D. 96, the last year of the reign of Domitian, on the one hand, so neither after A. D. 115, the eighteenth of Trajan, or at the latest, A. D. 127, the eleventh of Hadrian on the other. I should incline to the opinion, that it was written early in the 2nd century; and that in point of time, it coincided with, or was not much later than the Liber Esdræ, which we have concluded to have been written in the reign of the Roman Emperor next after the twelfth in order; that is, the reign of Nerva, between A. D. 96, and A. D. 98."

Greswell on the *Parables*, 5th volume, 2nd part, 171st page.

Christian Observer, volume 30, pages 417,—426, 494,—503.

our Saviour God, accompanied by His glorified saints participants of the first resurrection, to judge the quick and dead, to vindicate the Divine perfections, and to consign all Christless sinners, all the unregenerate, unjustified, unsanctified, to the blackness of darkness for ever,* “where their worm dieth not and the fire is not quenched.” †Noah proclaimed justification before God, not by works of righteousness which man has done or can do, but by the Divine sinless and all perfect obedience of Jehovah Jesus, the only Law-fulfiller and Righteousness of His people, whose obedience is their panoply to repel all the fiery darts of the wicked one, and their wedding-garment to entitle them to the marriage-supper of the Lamb.

Thus to the myriads who inhabited the world before the flood were faithfully proclaimed the doctrines of Messiah's first Advent to justify, and of His second Advent to judge—a future state of rewards and punishments—the millennial glorification of saints and the final condemnation of the reprobate.

To this end ‡our Melchizedek, King of righteousness and King of peace, manifested Himself to the Father of the faithful on his return from the slaughter of the confederate kings, and brought forth bread and wine, an eucharistic prelibation of the sacramental elements, commemorative to God's children of Messiah's death and passion, to their great and endless comfort. To this end §Abraham was enjoined to sacrifice his son, his only son, Isaac, to prefigure to the eye of faith the locality of Messiah's crucifixion, the duration of His death, the sustentation of His cross, and the substitution of His all-sufficient sacrifice for the eternal death of as many as shall believe on His name.—Thus ¶“Abraham rejoiced to see Christ's day, and he saw it, and was glad.”

To this end, when Jacob had crossed the brook Jabbok ¶¶“there wrestled a man with him,” and that

* Mark ix. 44, 46, 48.

† 2 Peter ii. 5.

‡ Genesis xiv. 18—24; Hebrews v. 6—14; vii. 1—17.

§ Genesis xxii. 1—14; Hebrews xi. 17—19.

¶ John viii. 56.

¶¶ Genesis xxxii. 24.

man was the man Christ Jesus: for he said **“thy name shall be called no more Jacob, but Israel, for as a Prince hast thou power with God, and with men, and hast prevailed”*—†*“and Jacob called the name of the place Peniel,—for I have seen God face to face, and my life is preserved.”*

To this end the angel Jehovah appeared to Manoah, and †*“ascended in the flame of the altar, and Manoah said unto his wife: we shall surely die, because we have seen God.”*

¶The Patriarch Job predicted to his Idumœan contemporaries the second Advent of Messiah, his Redeemer, Advocate, and Vindicator, Messiah's ascension and supremacy over all the earth, the resurrection of his own body, and his assured beatific vision of Messiah upon His throne of glory and judgment.

In like manner Jehovah's Prophet to the Gentile world, apostate Balaam, unsanctified in heart and life, predicted to the Moabites and Midianites, to whom he was especially commissioned, § the futurity of Messiah's session on the throne of judgment, his own condemnation at the last day, and his eternal separation from that God whom he had defied, and from the Israel of God whom he would fain have cursed, had he not been constrained to bless.

Scripture explicitly reveals manifestations of Jehovah Jesus ¶ to Moses in the burning bush; **to the children of Israel in the pillar of cloud and pillar of fire and at Bochim; ††to Joshua before Jericho; ††to Gideon at Ophrah; |||to Shadrach, Meshach, and Abednego in the burning fiery furnace; and §§to Daniel, in a predictive vision, as “Michael, the great Prince who standeth for the children of thy people.”

The Mosaic ritual is a symbolic and figurative representation to the eye of faith of the person, character, and perfections of the second Adam, the Lord from heaven, our Prophet, Priest and King—of His first

* Genesis xxxii. 28.

† Genesis xxxii. 30.

† Judges xiii. 2—23.

¶ Job xix. 23—27.

§ Num. xxiv. 17.

¶ Exod. iii. Mark xii. 26.

** Exodus xiii. 20—22; Judges ii. 1—5.

†† Joshua v. 13—15.

†† Judges vi. 11—24.

||| Daniel iii. 25.

§§ Daniel xii. 1.

Advent to redeem, justify and save—of His second Advent to raise the dead, to change the living saints and “to judge * the quick and the dead at His appearing and His kingdom.” Hence St. Paul tells us, that the generation who came out of Egypt† “were all baptized unto Moses in the cloud and in the sea—did all eat the same spiritual meat and did all drink the same spiritual drink (that is, meat and drink of a spiritual symbolical import)—that they drank of the spiritual rock that followed them, and that rock was Christ—and that some of them tempted Christ and were destroyed of serpents.”

David, the man after God's own heart, and the sweet psalmist of Israel, has portrayed by Divine inspiration in the book of Psalms the entire scheme of man's redemption, the Incarnation, Passion, Resurrection and Ascension of Messiah, the partition of His garments, the casting lots upon His vesture, the preternatural darkness which characterized the crucifixion, His invocation of God from the cross, His intercession for His murderers, and the prayer wherewith He breathed out His soul into the bosom of the Father.

The Song of Solomon is a collection of sacred idyls adumbrating the mystical union which exists betwixt Christ and His Church.

In the Book of Ecclesiastes Solomon clearly exhibits the doctrine of the Trinity in Unity, attributing the creation of the Universe to each of the three Persons of the eternal Trinity, when he admonishes the young to ‡remember their CREATORS, (God the Father, God the Son, and God the Holy Ghost,) and not their CREATOR, as is expressed in our version, in the days of their youth.

And in the Book of Proverbs Solomon predicts Messiah under the name of ||WISDOM. Hence the signification of our text is: By Christ Kings reign and princes decree justice, by Christ princes rule and nobles, even all the judges of the earth. And this

* 2 Tim. iv. 1.

† Ecclesiastes xii. 1.

‡ 1 Corinthians x. 1—9.

|| Proverbs viii. chap. and ix. 1—5.

illustrates and verifies our Lord's command: ***" Search the Scriptures (that is the Old Testament Scriptures)—they are they which testify of Me."**

From these words we purpose to show,

I. The necessity of Civil Government and Judicial Laws resulting from the fall of man, the consequent depravity of the human heart, and the usurpation of Satan over the souls of men.

II. The Divine sanction which the Word of God attributes to Civil Government and Judicial Laws.

III. Our duties resulting from these premises, adoration, prayer, payment of taxation, and submission to the powers that be.

I. The necessity of Civil Government and Judicial Laws.

God created man in the Divine image and similitude holy and happy. But man by transgression apostatized from God. His heart by the fall became †deceitful and desperately wicked, incurably diseased by sin, so that nothing but sovereign converting grace can regenerate change and sanctify it. The human heart by nature is universally, totally, and innately depraved. ‡**"Every imagination of the thoughts of man's heart is only evil continually."** ¶**"From within out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness, all these things come from within and defile the man."**

Moreover Satan §**"is the prince of the power of the air, the spirit which now worketh in the children of disobedience."** He is called a ¶**"liar and murderer from the beginning,"** not merely because he devised the first lie enunciated in this world to deceive the primeval parents of mankind, and by temptation murdered the souls and bodies of all men, but because he instigated and impelled Cain to the crime of fratricide, **"**who was of that wicked one, and slew his brother."** This eating of the forbidden fruit was theft and robbery

* John v. 39. † Jeremiah xvii. 9. ‡ Genesis vi. 5.

¶ Mark vii. 21; and Matthew xv. 19. § Ephesians ii. 2.

¶ John viii. 44.

**1 John iii. 12.

against God. When Jehovah placed Adam and Eve in Paradise, He made a special reservation of the Tree of knowledge of good and evil. Tempted by that old serpent the Devil, they eat, they sinned, they died. Now what is theft but an appropriation to our own use of the property of another without the owner's consent. Hence the eating of the forbidden fruit was theft and robbery against God. If man, his own keeper, did not when in a state of innocence resist by his own strength so trivial a temptation, how can he now, fallen apostate and innately depraved, withstand, without Divine sovereign and restraining grace, the world, the flesh, and the devil?

Satan tempted Peter thrice to bear false witness and deny his Divine Master, but the intercession *of our great High Priest, who ever prayeth not for the world but for them whom the Father hath given Him, availed to his restoration to the path of duty.—†“Simon, Simon, behold Satan hath desired to sift you as wheat, but I have prayed for thee that thy faith fail not.”

Satan tempted Judas Iscariot to betray his Divine Master for thirty pieces of silver. ‡“After the sop Satan entered into Judas.”

Satan tempted the Sanhedrim to suborn false witnesses to effectuate the condemnation of Christ. And in them was verified our Lord's awful declaration: || “Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When any one speaketh a lie, he speaketh of his own, for his father (Satan) also is a liar.”

Satan §“filled the hearts of Ananias and Sapphira to tempt the Spirit of the Lord, and to lie to the Holy Ghost.”

Satan, who tempted Adam and Eve in Paradise and Christ in the wilderness, now goeth through the world,

* John xvii. 9.

† Luke xxii. 31, 32.

‡ John xiii. 27.

|| John viii. 44. See Bishop Middleton and Professor Scholefield on this verse

§ Acts v. 3—9.

seeking whom he may seduce into sin and thereby destroy. **"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against the spiritual powers of wickedness in the air."*

Now whatever crimes against society are perpetrated in the world, result from the malignant influence of Satan and unclean spirits of Devils who kept not their first estate upon the depraved heart of apostate man. And if man's innate propensity to evil impelled by Satanic temptation were not restricted by good government and wholesome laws, as well as by the interpositions of Divine Providence, this world would be an Aceldama of false witness, perjury, rapine, violence and blood.† Hence Civil Government and Judicial Laws for the repression of crime are a beneficent manifestation of God's love and compassion to sinful man. ‡*"God is love."* ||God is "merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and who will by no means make an utter end, though He visit the iniquity of the fathers upon the children and upon children's children unto the third and to the fourth generation." Because God is love§ *"there is no power but of God: the powers that be are ordained of God: whosoever therefore resisteth the power, resisteth the ordinance of God."* Because God is love, therefore by Christ *"kings reign and princes decree justice: by Christ princes rule and nobles, yea all the judges of the earth."*

II. The Divine sanction to Civil Government and Judicial Laws.

Civil Government and Judicial Laws derive neither their origin nor their sanction from an imaginary social

* Ephesians vi. 12. See Professor Scholefield's *Hints for an improved translation*.

† *"Fire and water are not more necessary unto the conservation of this our mortal life, than the office of a magistrate is for the preservation and maintenance of good order in a commonweal."*—*Dr. Thomas Becon, Chaplain to Archbishop Cranmer, page 330.*

|| Exodus xxxiv. 6 and 7. See the able dissertation of Ludovicus de Dieu in his *Critica Sacra*, also Dathe and Rosenmüller on this passage.

‡ 1 John iv. 8.

§ Romans xiii. 1 and 2.

compact—a compact of the subsistence of which authentic History furnishes no memorials and contains no vestige—a compact, which if it ever had an existence, could not bind the posterity of those who formed it. Government derives its sanction from no decree or act of man, ephemeral, evanescent, mutable, but from the immutable wisdom and revealed will of Him, who hath enjoined man universally to fear God and honour the King. **“Put them in mind, writes St. Paul to Titus, to be subject to principalities, and powers, to obey magistrates.”* †*“Submit yourselves, writes St. Peter, to every ordinance of man for the Lord’s sake, whether it be to the King as supreme, or unto Governors, as unto them that are sent by Him for the punishment of evil-doers, and for the praise of them that do well.”*

This Divine sanction may be inferred from the conduct of David, the man after God’s own heart. Saul pursued him as a partridge upon the mountains. The special Providence of God alone rescued David from this relentless and cruel persecution. Twice did Providence place Saul in the power of David. Did David kill Saul? ‡*“The Lord forbid, says David, that I should do this thing unto my master, the Lord’s anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord.”*—||*WHO CAN STRETCH FORTH HIS HAND AGAINST THE LORD’S ANOINTED AND BE GUILTLESS.*” Now if this conduct be recorded for our imitation, then it follows that no circumstance can justify the violent death of a monarch by the hands of his own subjects.

The Divine sanction which holy Scripture attributes to the HIGHER POWERS is self-evident from the appellation given thereto in lxxxiiind Psalm, and triumphantly quoted by Christ in His controversy with the Jews. They are called GODS and CHILDREN OF THE MOST HIGH—not because strictly speaking they were GODS, §*“for though there be what are called Gods whether in heaven or in earth, as indeed there are*

* Titus iii. 1.

† 1 Peter ii. 13.

‡ 1 Samuel xxiv. 6.

|| 1 Samuel xxvi. 9.

§ 1 Corinthians viii. 5, 6.

Gods many and Lords many (in the estimation of the heathen) yet is there to us but one God—and one Lord Jesus Christ”—but because they were God's vicegerents on earth, delegated by Him, and exercising authoritative jurisdiction from Him, to repress crime, punish criminals, and protect society from violence and wrong.

This delegated and authoritative jurisdiction conferred by God on **THE POWERS THAT BE**, may further be substantiated from the titles given to Christ of **KING OF KINGS** and **LORD OF LORDS**, from the gracious promise that* **KINGS** shall be **NURSING FATHERS** and **QUEENS** the **NURSING MOTHERS** of the church of Christ, from the assured prediction that the glorified saints shall be †**KINGS**, shall **REIGN** upon the earth at the restitution of all things, shall ‡**JUDGE** the world and angels, and from the declaration of Messiah in our text: By me, that is, by my Divine sanction as God-man and administrator of the universe, and as my representatives on earth to minister justice between man and man, kings reign and princes decree justice—By me princes rule and nobles, even all the judges of the earth.”

The Divine authorization of civil government, manifestly enforced by St. Paul in his Epistle to the Romans, was advocated by || Bishop Horsley and by President§ Dwight of America, men of renown in their generation. And you must admit that no small deference is due to Bishop Horsley's interpretation of Romans xiii. chapter, when I inform you, that Robert Hall, a name of no mean celebrity in Leicester, and whose memory is justly endeared to many, admitted to me with his own lips and in the most emphatic tone of voice, that in his judgment “**BISHOP HORSLEY HAS THROWN MORE EVANGELICAL LIGHT ON THE SCRIPTURES THAN ANY MAN THAT HAS ARISEN SINCE THE DAYS OF THE APOSTLES.**” This interpretation of

* Isaiah xlix. 23.

† Revelation i. 6; v. 10; xx. 6.

‡ 1 Corinthians vi. 2 and 3.

|| See Horsley's Sermon XLIV. on Romans xiii. 1.

§ See his Sermons CXIII., CXIV., CXV. upon the fifth commandment

Romans xiii. chapter, was also maintained by Robinson, that man of God, who once ministered in this House of Prayer, whose trumpet gave no uncertain sound, and whose faithful proclamation of the Gospel from this pulpit was owned and blessed of God to the conversion of many, who shall be his *hope and joy and crown of rejoicing in the presence of our Lord Jesus Christ at His coming. God grant that all now present may by faith be incorporated with the blood-bought throng, and that of us, as well as of Robinson and his many converts it may be said: †“Blessed are the dead which die in the Lord, yea, saith the spirit, that they may rest from their labours, and their works do follow them.”

III. Our duties resulting from these premises.

The Divine sanction and heaven-delegated jurisdiction wherewith Scripture clothes the governments of the world, monarchical, aristocratical, and democratic, obligates subjects to a fourfold duty—adoration or praise for mercies received—prayer for all in authority—payment of taxation—and subjection to the powers that be.

1. Adoration to the Father of mercies and God of all consolation is an essential branch of Christian duty. Thanksgiving should be intermingled with every prayer. The burden of the Psalms of David is praise to the Giver of every good and perfect gift. What cause of thankfulness have we, my brethren, for our insular position; for the stability of our government amidst the wreck of surrounding nations; for our incomparable mixed Constitution, the Three Estates of the Realm, whereby this kingdom is governed; for our excellent criminal jurisprudence; for the universally acknowledged impartiality, rectitude, and independence of the Judicial Bench; for the equitable administration of justice; and for the security of person, property and character, enjoyed by all classes of the community, above all the other nations of the earth. Well may Jehovah's address to Israel be appropriated to England.

* 1 Thes. ii. 19.

† Revelations xiv. 13.

*What nation is there so great, which hath statutes and judgments so righteous as those laws whereby England is administered? Praise to heaven for these transcendent blessings bestowed by Divine sovereignty on our highly favored though sinful land, not on account of our national merits and goodness, but according to the good pleasure of God's will, because He hath a favor unto us, is the bounden duty of this Church and Nation.

2. Intercession for rulers is a duty enjoined to people of every age and clime professing the Gospel of Christ. †“I exhort, says St. Paul, that first of all supplications, prayers, intercessions and giving of thanks be made for all men, for kings and for all who are in authority, that we may lead a quiet and peaceable life in all godliness and honesty: for this is good and acceptable in the sight of God our Saviour.” Jeremiah gave the same injunction to the Jews, captives in Babylon: ‡“Seek the peace of the city whither I have caused you to be carried captive, and pray unto the Lord for it: for in the peace thereof shall ye have peace.” And when Darius issued a decree for the rebuilding of the Temple, he assigned this motive for the royal edict, that the Jews †“might offer sacrifices of sweet savour unto the God of heaven, and pray for the life of the king and of his sons.” In obedience to this command §special prayer is offered by the Jews in

* Deuteronomy iv. 8.

† 1 Timothy ii. 1—3.

‡ Jeremiah xxix. 7.

§ Esra vi. 10.

§ The following is a translation of the Prayer offered by the Jews in the Hebrew language for George III., and the Royal Family. The same Prayer is now used for Queen Victoria. “He who dispenseth salvation unto kings, and dominion unto princes; whose kingdom is an everlasting kingdom; who delivered His servant David from the destructive sword; who maketh a way in the sea and a path through the mighty waters; may He bless, preserve, guard, assist, exalt, and highly aggrandize, our most gracious lord, King George the Third, our most amiable Queen Charlotte, their Royal Highnesses George Prince of Wales, the Princess of Wales, and all the Royal Family. May the supreme King of kings through His infinite mercy preserve them, and grant them life, and deliver them from all manner of trouble and danger. Subdue nations under his feet, cause his enemies to fall before him, and cause him to prosper in all his undertakings. May the supreme King of kings exalt and highly aggrandize him, and grant him long and prosperously to reign. May the supreme King of kings, through His infinite mercy, incline his heart, and the hearts of his counsellors and nobles with benevolence towards us and all Israel. In his days, and in ours, may Judah be saved, and Israel dwell in safety, and may the Redeemer come unto Zion: may this be His gracious will, and let us say, Amen.”

every synagogue of the world, for the rulers of the country where they are permitted to dwell. Hence the Jews are and ever have been a loyal people, though almost everywhere oppressed, persecuted, and trodden under foot. Intercession for, and subjection to, rulers are correlative duties. No one can rebel against a government, for which he has fervently and habitually prayed. Men must cease to pray for the **POWERS THAT BE**, or cease to rebel against them. Intercessory prayer for rulers, offered in faith, must ever be productive of genuine loyalty and scriptural submission to the powers that be.

3. The payment of taxation for the support of government is another obligation enforced on the Christian Church by the Apostle of the Gentile world, writing to the Roman converts under the dictation of the Eternal Spirit. ***"Render to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour."** This duty is commanded by our Divine Master. †**Render to Cæsar the things which are Cæsar's.** And when tribute, inconsiderately promised by Peter but not legally due, was required of Christ, a ‡special miracle was performed, that the tribute might be paid, and that no offence might be given. Thus taxation must be paid, not only for wrath, but also for conscience sake, without evasion and without reservation.

4. Subjection to the powers that be, to governments *de facto* and not simply to governments *de jure*, in all matters not manifestly opposed to the supremacy of Jehovah's revealed will, is an obligation incumbent upon every one ||**"that nameth the name of Jesus."** No imperfection in legislation or government can justify rebellion. Imperfection is incident to every work of man.

The generation which came out of Egypt endured much necessary discomfort during their forty years sojourn in the howling wilderness. But this discomfort

* Romans xiii. 7.

† Matthew xvii. 24—27.

‡ Matthew xxii. 21.

|| 2 Timothy ii. 19.

did not justify their murmurs against Moses and Aaron which originated in unbelief. Because of unbelief manifesting itself in these murmurs and a rebellious spirit, their carcasses perished in the wilderness.

The ten tribes were grievously oppressed by the heavy yoke of excessive taxation towards the termination of Solomon's reign. But this oppressive yoke did not justify their rebellion against Rehoboam, nor the constitution of the schismatical kingdom of Samaria. Witness their national idolatries, their apostacy from God, and their final deportation to **"Halah and to Habor by the river of Gozan."*

No reign could have been more oppressive and tyrannical than that of Nero, the greatest monster of iniquity who almost ever swayed a sceptre, yet to the Roman converts to Christianity living under that reign the mandate of St. Paul is imperative: †*"Let every soul be subject unto the sovereign powers."*

From the profligacy of the noblesse, the martial ambition of their sovereigns, and the general degeneracy, the French people were oppressively taxed, and reduced to a hopeless national bankruptcy. But these circumstances did not, and could not, justify the decapitation of their monarch, the subversion of their constitution, or the national profession of Atheism, which has disgraced France above all other nations. Witness the reign of terror and the demoniacal effusion of blood consequent on the first French Revolution.

REFORM, NOT REVOLUTION, RECTIFICATION OF DEFECTS, ABUSES, IMPERFECTIONS, AND IRREGULARITIES, NOT REBELLION, IS ALIKE THE PATH OF DUTY AND THE PATH OF SAFETY. THEY WHO IN REBELLION SOW TO THE WIND, SHALL, IN ITS CONSEQUENCES, REAP THE WHIRLWIND. Listen to Him who speaketh from heaven. To us, my brethren, the Spirit saith: *"Fear God, honour the Queen; be subject to principalities and powers; obey magistrates; ‡meddle not with them that are given to change; for*

* 2 Kings xvii. 6.

† Romans xiii. 1.

‡ Proverbs xxiv. 21.

by Christ, that is, by His delegated authority, and as His vicegerents, kings reign and princes decree justice: by Christ, princes rule and nobles, even all the judges of the earth.

A SERMON.

THE HEAVENLY REST OF THE PEOPLE
OF GOD.

A SERMON,

PREACHED IN

THE PARISH CHURCH OF ST. NICHOLAS, ROCHESTER,

ON SUNDAY, DECEMBER 12TH, 1847,

ON THE OCCASION OF THE

DEATH OF THE LATE MRS. ANN WAVELL.

BY THE

REV. W. CONWAY, M.A.

CURATE.

LONDON :

J. H. JACKSON, ISLINGTON-GREEN.

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1848.



THIS Sermon was not written with any view to its publication, but has been printed at the request of several Members of the Congregation to whom it was preached, in the hope that, by God's blessing, it may be the humble means of leading those who read it to seek to attain the elevated practical piety which so much distinguished the departed Christian Lady, whose valuable life and blessed death are here recorded.

A SERMON.

“ There remaineth therefore a rest to the people of God.”—HEB. iv. 9.

THE idea of “ rest ” is associated with all God’s dispensations, and seems to form an important feature in every one of them. When He had finished the work of creation, He is said to have “ entered into His rest ; ” of which the peace, harmony, purity, and loveliness, which reigned in the earth on the first sabbath day, was a figure. The observance of the sabbath, after the fall, afforded man a weekly cessation from labour, and served to maintain in his mind the expectation and desire of rest. When the Israelites were brought into the promised land, after the fatigues and hardships of their wanderings for forty years in the wilderness, they rejoiced to find in Canaan a rest to which they had so

long been strangers. And when heaven is promised to believers, it is represented by the same expressive image: "there remaineth a rest to the people of God."

The leading object of the apostle in this chapter, is to prove that a happy, permanent, spiritual rest is reserved in store for all the faithful servants of Christ. The sabbath and the inheritance of Canaan were both types of this eternal rest; but the words of David* prove that believers, under the Old Testament dispensation, looked forward to a state of enjoyment still future, which the Holy Ghost called the "rest of God." As St. Paul was writing to Hebrew inquirers and Hebrew converts, it was necessary for him to prove that the Christian doctrine of a future rest was revealed in the Old Testament; and he was consequently led to argue at some length this important point, which he would doubtless have taken for granted, had he been addressing established believers.

"The people of God" possess in this life many distinguished privileges. As soon as they are enabled to embrace the promises of pardon and acceptance, which are offered in Christ Jesus to all mankind, they attain "rest to their souls," and have "peace with God." But inasmuch as the life of Christians on earth is a season of labour, self-denial, and conflict, their chief

* Psa. xcv. 11.

blessedness at present consists in the delightful prospect which is set before them, of deliverance from all their trials, when they shall enter into the "rest of God," and enjoy the uninterrupted peace which dwells around His throne.

The text will lead us to consider for whom this rest is prepared, and in what it consists. That we, by God's grace, may be partakers of it, let us lift up our hearts while meditating on this subject, and offer the Psalmist's petition: "Remember *me*, O LORD, with the favour that thou bearest unto thy people: O visit *me* with thy salvation; that *I* may see the good of thy chosen, that *I* may rejoice in the gladness of thy nation, that *I* may glory with thine inheritance."

I. *For whom is this rest prepared?*

The apostle tells us it is confined "to the people of God."

God has a people on the earth, whom He is conducting through the toils and perils of their earthly pilgrimage to the habitation of His immediate presence. To them belong, in an especial manner, the promises of God, the adoption of children, and the innumerable benefits of the covenant of grace. For their sakes the final conflagration, which is to consume the earth with all that is therein, is still delayed; and for them a king-

dom was prepared before the foundation of the world, to be their everlasting inheritance. With what earnestness should we endeavour to ascertain whether we belong to this blessed company; and how reasonably may I claim your attention, while I set before you the characteristics by which they are described in Holy Scripture!

1. "The people of God" are *a redeemed people*.

Like all the rest of Adam's seed, they are naturally under the condemnation of sin and the power of Satan. As there is no man on the earth that "liveth, and sinneth not," so there is not one that is not liable to the curse of God's broken law, and deserving of His righteous vengeance. "Indignation and wrath, tribulation and anguish," is the sentence pronounced by the justice of God "upon every soul of man that doeth evil." No works of righteousness which we can do, no costly sacrifices that we can offer, are able to atone for guilt. In vain does an awakened sinner look for rest to himself, to any creature, or to the law of God. But when no hope could be found in any other quarter, the Lord Himself interposed with the gift of redemption; and His love brake asunder all the strong bars which obstructed our release from the guilt and punishment of sin. He provided a surety for us: that surety was His own Son: and that Son bare the full weight of wrath which our iniquities have heaped up, and "put away sin by the

sacrifice of himself." "In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." The sufficiency of our Divine Redeemer's atonement extends to the whole human race,* and all mankind through it are encircled within the possibility of salvation. The value of that precious blood is infinite; and it as much deserves the universal pardon of all sins, as the particular remission of the least transgression. On the broad platform of this atonement God is able with perfect equity, and ready with perfect willingness, to meet all our fallen race in peace. Every penitent sinner, however numerous and aggravated his iniquities may have been, is authorized to plead the Saviour's death as a sacrifice offered for himself in particular, as well as for the world in general. The dying Christian's sure consolation is to be, "Thou hast *redeemed* me, O Lord God of truth." And the saints in heaven never strike their golden harps with more ardent feelings than when they sing the praises of the Lamb: "Thou wast slain, and hast *redeemed* us to God by thy blood."

2. "The people of God" are *a chosen people*.

Though all mankind are *redeemed*, all are not *saved*; nay, though "many are *called*," yet "few are *chosen*." God saw from all eternity that, notwithstanding an

* Heb. ii. 9; 1 John ii. 2.

atonement should be made for the sins of the world, and redeemed sinners should be generally invited to enjoy emancipation from guilt, still (such is the depravity of the human heart) no one, if left to himself, would escape from "the bondage of corruption into the glorious liberty of the children of God." In order, therefore, that Christ might not suffer in vain, the Father covenanted to give Him a "seed which should serve Him."* There is scarcely a truth of Scripture more plainly or frequently stated than this, that "the people of God" are a chosen people; and it is necessary for us to give it the prominence which God gives it, because it proves that all our salvation, from first to last, is to be ascribed to Him. Like the Israelites, the great prototype of the people of God in all ages, no other account is to be given of His peculiar favour towards us, than that "He loves us because He loves us." Why do the redeemed in heaven, as they wave their palms of victory, cry aloud, "Salvation to our God that *sitteth upon the throne*, and to the Lamb?" but because they delight to acknowledge the *sovereignty of God* in His gracious dispensations towards them. Unconverted men dislike this truth, because it beats down the pride of the unsanctified heart; and so indignant were the Jews when our Saviour asserted it, and illustrated it by the cases of

* Psa. xxii. 30; Isa. liii. 10; John xvii. 2.

Naaman the Syrian and the widow of Sarepta, that they were "filled with wrath," and plotted to "throw Him headlong from the brow of the hill on which their city was built:" but every one who knows the plague of his own heart, and the deep depravity of his own nature, will delight to acknowledge with St. Paul, "By the grace of God I am what I am." And if we shall ever be admitted into "the city of the living God, the heavenly Jerusalem," it will be our joyful employment to "cast our crowns before the throne," and "praise His glorious grace, wherein He hath made us accepted in the beloved."*

3. "The people of God" are a *faithful* people.

It is written, "They that are with Christ are called, and chosen, and faithful."† The word here and elsewhere translated "faithful" has a twofold sense, and refers sometimes to the record which God has given us, and then it means *believing*; and at other times to some trust which God commits to us, and then it implies *fidelity*. Now, the people of God are faithful in both these respects.

They *believe* the record which God has given in His word. Whatever the Lord has declared in the way of precept or promise, doctrine or duty, the believer receives it, and for this reason, because the Lord hath

* Eph. i. 6.

† Rev. xvii. 14.

declared it. Has GOD pronounced that "there is none righteous, no, not one?" the believer justifies Him by confessing his own unrighteousness and vileness. Has God asserted that sin deserves an infinite punishment? he justifies Him by acknowledging that everlasting perdition is a recompense which he justly merits. Has GOD promised justification to those that trust in a crucified Saviour? he glories in the cross, as all his dependence. Has GOD proclaimed the necessity of holiness, as an indispensable qualification for heavenly bliss? he owns the wisdom of GOD in establishing a decree so just. Has Jesus said, "Without me ye can do nothing?" he waits continually on Him for "grace to help in every time of need. And thus the people of GOD are "saved through faith;" for it produces in them unfeigned repentance towards God, disposes them to cast themselves on the atoning death and justifying righteousness of the Saviour, and influences them to apply to Him for continual supplies of the Spirit, by which they are enabled to persevere unto the end.

And further, they manifest *fidelity* in regard to every trust which GOD commits to them. Like faithful stewards they employ their time, property, and influence, so that GOD may be glorified thereby. If they have but one talent, they are zealous in improving that. They have pledged themselves to be Christ's

'faithful soldiers and servants unto their life's end ;' and their anxious effort and prayer is, that they may not dishonour His name, but so fulfil the trust He has reposed in them, that they may render up their account with joy. With them it is a very small thing to be judged of man's judgment ; their main desire is to secure God's approval ; and they will be abundantly satisfied when they receive at last His welcome commendation.

4. "The people of God" are a *holy* people.

Holiness is the distinguished attribute of Jehovah, and consequently must be found, in a measure, in all that are admitted into fellowship with Him : hence such are said to be "elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience."* They are quickened from the death of sin to the life of righteousness. They evidence their calling by their conduct. The test by which they try themselves is not the secret mystery of God's decrees, but the manifest actings of an obedient life. They are living epistles of Christ, known and read of all men. They talk not about good works, but do them ; and in doing them thankfully confess that it is "God that worketh in them both to will and to do of His good pleasure."† And though, while on earth, their conformity to His mind and will is always very imperfect,

* 1 Pet. i. 2.

† Phil. ii. 13.

they long for a better world chiefly on this account, that *they* will be better there; for they know that “they shall be like Him, when they see Him as He is.”

Such is the condition and character of the people of God, for whom the heavenly rest is provided. There are indeed different degrees of maturity amongst them, but the features now delineated may be traced with more or less distinctness in them all. They are *in* the world, but not *of* it: their citizenship is in heaven, while they are strangers and pilgrims in this sinful and sorrowful world. Were I to tell you that they are a happy people, a favoured people, a protected people, a comforted people, I should say infinitely less than when I repeat, in the words of Inspiration, that they are “the people of God.”

Let us now inquire—

II. *In what their heavenly rest consists.*

Could any of the spirits of the just revisit the earth they have left, they would describe to us, from their own blessed experience, the peace passing all understanding which reigns in Paradise. Indeed, as the rich man in hell desired that Lazarus might be sent to his ungodly brethren to testify to them of that place of torment, that they might be persuaded to seek deliverance from it; so we can imagine that some of our own dear relatives or friends, now in the abodes of bliss,

may indulge a wish that we could be informed how happy they are, in order that we might be stirred up to enlarge our desires after the same blessed portion. But this is not necessary; for the word of GOD tells us sufficient concerning the miseries of the lost, and the joys of the saved; and the same Divine record which makes known to us the character of the people of GOD, affords us also many particulars respecting their heritage of "rest."

1. It is *a cessation from all care and labour.*

The sabbath and the promised land were both emblems of the heavenly rest. The former was an interval of repose from daily toil, appointed by GOD Himself for all the children of men; the latter was a pleasing contrast to the fatigues and trials which His own people in particular had endured in the wilderness. The people of GOD encounter now all the cares and labours which fall to the lot of mankind in general. Man is doomed to live on earth by the sweat of his brow, and no earthly good can be obtained without much exertion. But cares and anxieties spring up of themselves, like the weeds which grow without, or in spite of, the culture of the husbandman. Some persons are subject to care on account of their destitution, while others encounter no less anxiety from the very abundance of their possessions. Troubles arise from

our worldly circumstances, from our earthly connections, from the disorders of our bodies, and the griefs of our minds. Now, all these will have vanished for ever when we have crossed the threshold of the eternal world. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

But besides the cares and troubles which Christians now share in common with mankind in general, they have others peculiar to their own condition as the people of God. They are to labour diligently for the LORD, and, in so doing, are often required to withstand the ridicule and opposition of the ungodly. Their principles are misunderstood, and therefore their motives are frequently misinterpreted. Moreover, they have fears within, as well as fightings without; they have anxieties for others as well as for themselves; and the spiritual state of their relatives and friends is sometimes a subject of great grief to their minds, and calls forth many an importunate prayer to God on their behalf. But when they have passed the Jordan of death, none of these occasions of trouble will exist: "Blessed are the dead which die in the Lord, for

they rest from their labours, and their works do follow them."

2. It is a *freedom from sin and temptation*.

The life of a Christian on the earth is well described as an incessant and arduous conflict. He has a constant warfare to maintain against a spiritual foe, who is powerful and experienced, as well as watchful and malignant. He possesses an evil nature, always ready to concur with the suggestions of Satan. Though delivered from the dominion of sin, he is not freed from its assaults. "The flesh" is indeed crucified, but not yet dead, and, in expiring, often makes desperate struggles for existence. The temptations to which he is exposed on every side, combined with the depravity of his own heart, so harass and distress him in the exercises of prayer and meditation, and the discharge of his various duties, that he is often constrained to long ardently for rest. Now, to have this warfare accomplished; to enjoy the same freedom from conflicting passions and assaulting enemies which God enjoys; to love Him without any inconstancy, and serve Him without any interruption; to be perfectly restored to His image, and not to have a disposition which does not accord with His holy mind;—this is a state of happiness which surpasses our conceptions: it is "the rest of God" himself.

3. *It consists in communion with God.*

There is something exquisitely tranquillizing in the description of the heavenly state, with which the last chapter of the Word of God opens: "He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: for the throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they shall see His face; and His name shall be in their foreheads." We know little concerning the positive nature of the condition of the redeemed after death, except that they are "with Christ." They behold His glory; delight in His presence; are gladdened by the endearments of His love; and hold constant intercourse with Him. Their rest consists in "not resting day or night," in adoring His person, and fulfilling His will. The word translated "rest" in the text, is more literally rendered in the margin of the authorized version of the Bible, "keeping of a sabbath." And this is the best account which can be given of the heavenly state: 'It is one long, unbroken sabbath; an eternity of successive sabbath

hours.' It is a change, not in kind, but only in degree, from the communion with God our Saviour, which believers cultivate on earth: it is a translation of the worshipper from the outer court to the innermost sanctuary; the purifying of his services from all defilement; while strength is imparted, sufficient to deprive incessant service of the power to weary; and capacity is bestowed, sufficient to prevent the soul from being satiated with the abundant fulness of enjoyment.

4. Another element of this "rest" will be *communion with other holy beings*.

The human heart is formed to love society; and the existence of a fellowship with others gives scope for the exercises of affection and sympathy, which are the source of a great portion of the pleasures we enjoy in this present world. It is, in part, this natural love of social intercourse that causes us to feel so acutely the separation from those we love, which death occasions. And doubtless the fact that in heaven we shall hold communion with "an innumerable multitude of angels," as well as with a multitude of the redeemed which no man can number, will contribute greatly to augment the happiness of the eternal world. 'Shall we deem it nothing,' asks a pious writer, 'to be with those saints of the living God, who are gone before us into His presence—the righteous Abel; the honoured Abraham;

the faithful Moses; the once heart-broken, but now exulting David; the heroic Daniel; the gentle and seraphic John; the ardent Peter; the noble Paul; Stephen, with his martyr's crown; and the martyrs and fathers of the churches, with their crowns of life; and our own dear relatives and friends, who have washed their robes, and made them white in the blood of the Lamb; and to be with all these, not as mere spectators of their glory, but as the sharers of it; to be welcomed by them, to mix with them, to feel ourselves valued and loved among them, to be one of them?' Did not St. Paul commend it to the Thessalonians, as a special subject of consolation, "The Lord will recompense to you, which are troubled, rest *with us*?"* Did not our blessed Lord describe the happy portion of His true disciples, by saying, "They shall sit down *with Abraham, Isaac, and Jacob*, in the kingdom of God?" And may we not, therefore, conclude that the "communion of saints" is a most prolific element of the joy which our gracious God has prepared for them that love Him?

Such is "the rest which remaineth for the people of God." And now, in making a practical application of the subject to our own souls, I would remark—

(1.) *How vast and substantial are the advantages of vital godliness!*—We have seen that "the people of

* 2 Thess. i. 7.

God" are distinguished by a peculiar character, as well as by a most blessed portion. The efficacy and sincerity of their principles is manifested by the godliness of their conduct; and God is, in life and death, their "shield, and their eternal great reward." One of our fellow-worshippers has recently been removed from amongst us to the unseen world, whose manner of life, as well as the remarkable circumstances of her death, so strikingly prove the reality of true religion and illustrate its substantial advantages, that I cannot forbear to recal to your memory some passages from the record of her pilgrimage through the world, in which we are still left for a while to sojourn.

The characteristic marks of the people of God might be distinctly traced in that Christian lady, who was truly a "mother in Israel." Bought by the same precious blood which has redeemed us and all mankind, she evidenced, by the spirituality of her mind and the closeness of her walk with Him, that she was one of God's chosen people. She was faithful unto death, depending simply and entirely on the atonement and righteousness of Christ for acceptance with God, and discharging every trust which God had committed to her, with a single eye to His glory. To an unusually refined and well-cultivated mind, a judgment peculiarly sound, affections of more than ordinary warmth, and

great amiableness of natural disposition, the infinitely more valuable graces of the Holy Spirit were super-added, which shed a sweet savour on all her actions and conversation. The circle of her acquaintances was widely extended, and her sphere of influence and usefulness was proportionally great. Through the whole of her life she was the delight of every one who was on terms of intimacy with her; and no person could be in her company, even for a short period, without receiving an impression of her character which length of time would hardly efface from memory. She was eminently a lover and promoter of peace; and entertained a very high sense of justice, which produced great impartiality in her sentiments and conduct towards other persons. It was her constant habit to turn away from the judgment of man, and defer exclusively to that of God. She was singularly self-forgetting, whenever she could, by any sacrifice or exertion on her part, contribute to the happiness of others. Her religion was not a matter of occasional times and seasons, but was exhibited in the commonest transactions of daily life. It may, indeed, be said of her, with gratitude to God, that she was "a burning and a shining light;" for no one could hold intercourse with her without feeling the glow of her piety, and beholding the brightness of her example. Her numerous connexions found in her a faithful and

wise counsellor and an ever-sympathizing friend. Her servants were to her the objects of maternal solicitude, for kindness marked all her behaviour towards her inferiors in station; whilst, if occasion required that she should administer reproof, her Christian manner of performing this difficult duty was, to retire with those in fault to her private chamber, and there pour out a prayer to God on their behalf. The poor and sick always found her heart and hand ready to relieve their wants; and many in this parish can testify the benefits they have derived from her bounty, her instructions, and her prayers. Few Christians have adorned the doctrine of God our Saviour by such a long course of consistent holiness, such humility and gentleness of spirit, and so much active usefulness.

Why do I dwell on these particulars? It is that we may be led to glorify God for the grace which He bestowed on His servant, for which she is now adoring, and will for ever adore, His loving-kindness; and that we may be animated to follow her as she followed Christ; for, be it remembered, the formation of her Christian character is to be traced, under God, to her diligence and earnestness in seeking Him. The Bible was her constant companion; and though she possessed a taste which could fully appreciate works of polite literature, it was remarked that the word of God not

only had always her preference, but latterly engaged the greater portion of her time when alone. Prayer too, spiritual, fervent, persevering prayer, was the secret of her strength; and it is believed that it was her habit, on leaving and entering her house, to lift up her heart to God in prayer for His blessing, or praise for His mercy. She was a constant attendant in the house of God and at the table of her Lord; and her presence in this church on the last Sunday of her life, when the weather was so unfavourable, shows that she was too much in earnest to be kept away from Divine ordinances by trifling excuses. Need I add that watchfulness also was the habit of her mind—watchfulness against occasions of sin, and for opportunities of usefulness? Without any ostentatious display of religious pretensions, she lived like “a servant waiting for the coming of his lord,” and was suddenly called “to depart and to be with Christ, which is far better,” at the time when she, with her household, was assembled at evening family worship. While this chapter was being read, and, as nearly as can be recollected, when the verse was being repeated which declares that “there remaineth a rest to the people of God,” she was translated instantaneously from ‘prayer in the church militant on earth to praise in the church triumphant in heaven.’

Happy termination of a happy life ! or rather blessed commencement of a blessed existence which shall never terminate ! “ Being dead she yet speaketh ” to us ; and the remembrance of her devotedness to God, and of God’s great love to her, calls us in accents of kindest invitation to be imitators of her, “ who through faith and patience now inherits the promises.” Who that contemplates such a life and death, must not acknowledge that the advantages of vital godliness are real and substantial indeed ?

(2.) *What little reason have we to mourn on account of the departure of Christian friends !*

If they were partakers of Christ on earth, we know that they are now sharers of His joy in heaven. That is a selfish feeling which would detain them from their rest, in order that they might still ‘ tread the rough paths of the world by our side.’ Though parted from us, they are not lost to us ;—they are still ours. It often happens that our dear relatives leave us, in the course of God’s providence, to dwell in a foreign land ; but we do not give them up as always to be separated from us : on the contrary, our parting wish and continual hope is, that we may at some future day meet again. Just so, when the journey is not to a distant portion of this globe, but to the heavenly country, our cheerful anticipation should be, that we, if believers

ourselves, shall soon join them there, to part no more for ever. When the LORD removed Job's heavy afflictions, we are told that He "gave unto Job twice as much as he had before." His previous "substance was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses." In his latter end the Lord doubled all these, so that "he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses." But how did the LORD act with regard to the family of Job? Doubtless he loved his children far better than his cattle, and mourned the death of the former far more than the plunder of the latter; yet the LORD gave Job only seven sons and three daughters, *the same number* that he had before. Now, what may the LORD have designed to teach Job by this apparent inequality in His dealings? Why did He restore to him twice as many sheep, and camels, and oxen, and asses, as before, but only the same number of sons and daughters? He thus reminded the patriarch, that his children which had died were not so lost to him as were the brute creatures which had been violently carried away by robbers. His children still lived, and still were his; so that, in restoring to him seven sons and three daughters, the LORD did really double the number of his children, though He gave him only as

many as he had before. And, in like manner, our beloved relatives, who have departed this life in God's faith and fear, are still ours, being only separated from us by the thin veil of death. And as another and another link, which fastens our hearts to this world, is cut away, it is forged in a new shape, to bind them to the world to come.

(3.) *How earnestly should we seek to secure for ourselves an entrance into the heavenly rest!*

The apostle delivers, in the chapter before us, two instructive exhortations in reference to this duty.

The first is an exhortation to *fear*:—"Let us, therefore, fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it." Of the six hundred thousand adult Israelites which came out of Egypt with Moses, only two entered into the promised land; all the rest perished in the wilderness, as we are expressly informed, "because of unbelief." No one fell short of Canaan in consequence of any weakness in himself, or any insurmountable difficulties in the way, or the insuperable force of any opposing enemy; and none of these causes, nor all of them combined, can prevent our admission into the heavenly Canaan, unless there be in us a want of true faith. The translators of the Bible have sometimes interchanged the words "unbelief" and "disobedience" in this

Epistle, as if they regarded them as synonymous, and they are right in so doing; for as faith is the parent of all acceptable obedience, so unbelief is the corrupt stock from which the fruits of disobedience proceed. Let us, therefore, fear this condemning sin. Faith in Christ is the foundation of religion; nor shall we take one step in the way to heaven, unless we start from that point. We must receive the testimony of God, that we are lost sinners, and Christ is a perfect Saviour; and daily more and more to trust in Him, to love Him, to receive out of His fulness, and to walk in His steps, must be "all our desire."

But the apostle adds a second exhortation, to *labour*: "Let us labour, therefore, to enter into that rest, lest any man fall after the same example of unbelief." To entire dependence upon God we must unite active, conscientious efforts to attain the portion of His people. The husbandman does not reap the precious fruit of the earth till after he has waited with long patience for it; the mariner will not reach the desired haven, unless he hold on his course through anxious nights and wearisome days; the soldier cannot receive the victor's crown till after he has fought the fight, and won the victory. Even St. Paul said, "We labour, that, whether the present or absent, we may be accepted of Him." May this consideration awaken the careless, and show

them the folly and danger of their present state of lukewarmness and unconcern; and may it console every one who is sincerely seeking the God of his salvation! For, while we take His word as our guide, and His Spirit as our help, we have an assured confidence of success. "There remaineth a rest to the people of God," and that rest shall be ours; a rest from earthly toil and spiritual conflict; rest from the wearisome "troubling of the wicked" without, and from the harassing "motions of sin" within; a calm, uninterrupted, and everlasting rest in the Paradise of God.

THE END.

7

CHURCH MUSIC.

A

S E R M O N

PREACHED AT USK, JULY 20th, 1848,

AT THE

FIRST ANNUAL MEETING

OF THE

SOCIETY FOR THE

IMPROVEMENT OF CHURCH MUSIC,

IN THE

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BY

EDWARD, LORD BISHOP OF LLANDAFF.

LONDON :

RIVINGTONS,

ST. PAUL'S CHURCHYARD, AND WATERLOO PLACE, Pall Mall.

U S K :

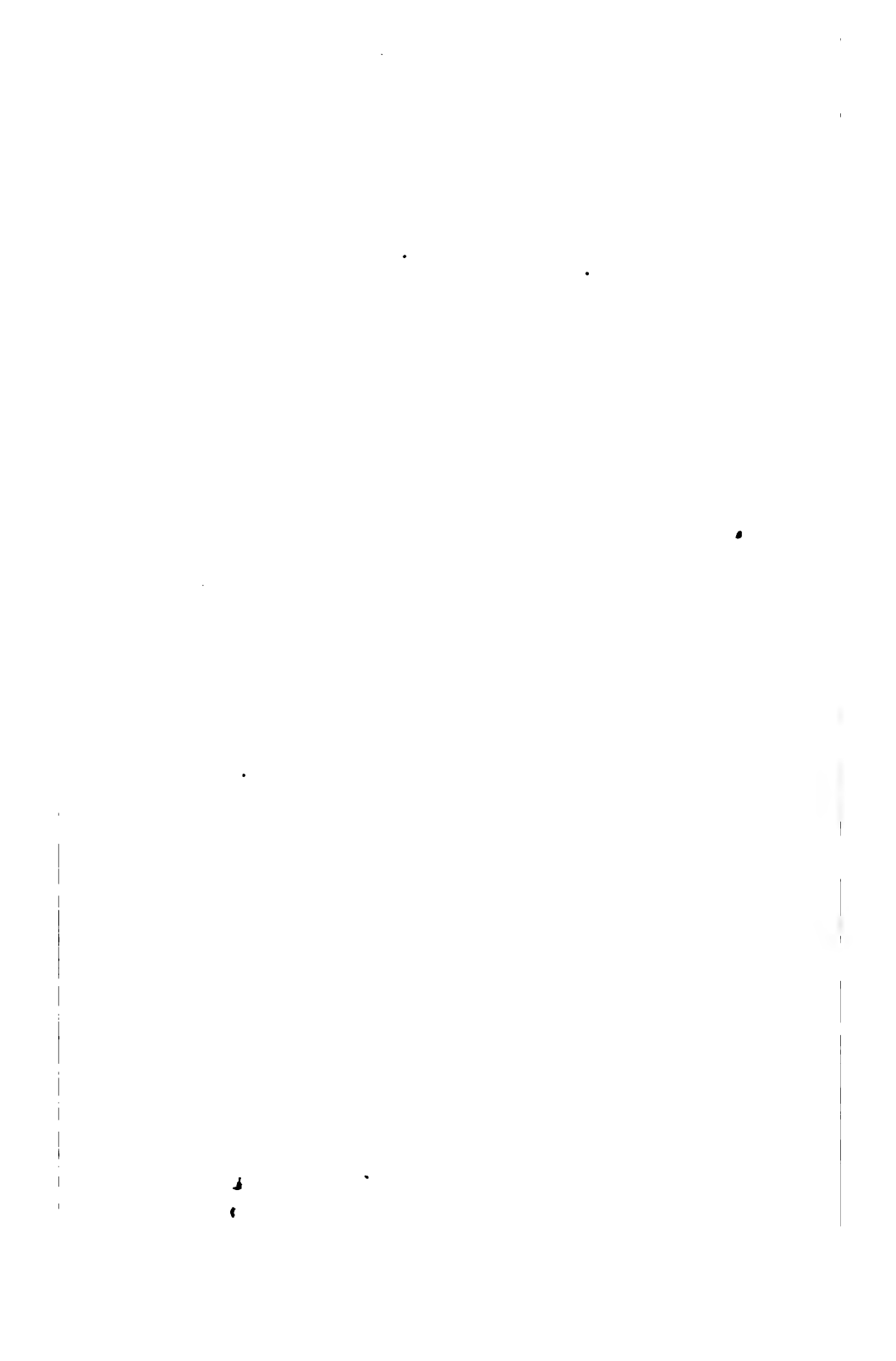
JAMES HENRY CLARK.



ADVERTISEMENT.

This Sermon having been in some request beyond the limits of my own diocese, I have printed a cheap edition, in the hope that it may encourage the formation of societies similar to that which has been happily established in Monmouthshire, through the zeal and influence of a Lay-member of our Church, WILLIAM ADDAMS WILLIAMS, Jun. Esquire, of Llangibby Castle.

E. LLANDAFF.



A SERMON.

Psalm cxxxvii, 3.

“ They that led us away captive required of us then a song, and melody, in our heaviness : Sing us one of the Songs of Sion.”

The intimate connexion subsisting between the Law and the Gospel is one of the first elements of Christian truth. The first was (to use St. Paul's expressive phrase) but as a Schoolmaster to bring us unto Christ. No man, whatever his previous opinions or religion may have been, can become a member of Christ's Church on any other terms than receiving it as the fulfilment of the Law—as the completion of that gracious design of God to restore the fallen race of Adam to the inheritance they had forfeited, and which restoration had been promised to the progenitor of the people of Israel.

The Law then is holy, and just and good : but it is incompetent of itself to effect that restoration. Nay, the very rites and ceremonies it enjoins, as means of preserving the knowledge of One true God, free from the corruptions of heathen religions, might themselves become hindrances to the reception of the Gospel (as we know from St. Paul's history and writings they did become) if regarded as possessing any intrinsic virtue, or as being anything more than aids and instruments

in promoting those weightier matters, justice and charity towards men from a sense of duty and of devotion towards God.

I need hardly remind you how repeatedly the Israelites were warned by their prophets, that all these things, all outward observances and forms, are in themselves valueless, nay, are even abominations in the sight of God, if practised as substitutes for the religion of the heart, or if regarded in any other light than as means to bring us nearer unto God.

These lessons of the prophets received their sanction, and their perfection, in the teaching of our Lord. The same doctrine pervades the whole tenor of his public instruction, as well as of his private admonitions to his disciples: and if there be one character, one principle more prominent than another throughout his ministry, it is this—a constant endeavour to wean the Jewish people from that narrow attachment to positive ordinances and external rites, which formed in all of them the principal part, and in a great majority the sole essence of their religion.

In the early history of the Christian Church, the same mode of teaching is observable. One of the greatest difficulties of St. Paul's arduous task, was to check this propensity of the Jewish converts to return to the bondage of the Law; and to contend, against their deep-rooted prejudices, that its ordinances though once enjoined by divine authority, might become blameable, and even sinful, if imposed as necessary conditions for the reception of the Gospel.

But besides these great and predominant obstacles, which the Apostles had to encounter in the work of founding churches and planting the faith of Christ in all its purity, there were others, of a minor degree indeed, but standing in need of vigilant care and firm authority for suppressing them. There were, we know, in nearly all the churches which St. Paul founded, self-willed and unruly men, who held the faith in ungodliness; and who, without renouncing the Gospel, perverted and disgraced it by causing confusion in their assemblies—to the discomfort and offence of their more docile and pious brethren, and to the scandal of the whole community. Even preternatural gifts were sometimes thus abused—affording to us, in the regulation which he prescribes for the exercise even of these, decisive proof how utterly inconsistent it is with the well being of the Church to permit any part of our public devotions to be conducted according to the will or momentary impulse of individuals. The spirits of the prophets, he reminds them, were subject to the prophets. Much more must the forms and proceedings of public worship in the assemblies of Christians be regulated so as to become conducive to the one great purpose of Christian edification.

How far the religious meetings of Christians in the Apostolic age were reduced to a system, and what proportion was severally allotted to common prayer, to preaching, to reading and expounding the Scriptures, to hymns and vocal music, we have no certain information. But we have abundant proof that all these ingredients entered into their sacred service—and moreover, that they were liable to become irregular

and faulty, and stood in need of occasional correction by superior authority. We know also that the solemn service of the Temple and of the Synagogue furnished models and elements for Christian worship—more especially in singing hymns of praise and thanksgiving in the intervals of their devotion. The purer parts of the Jewish ritual thus naturally passed on into a Christian form, and were gradually incorporated with the authorised services of the Church—just as Christianity itself was but the maturity of the earlier revelation: and how prominent a part sacred music held in the Temple worship, and how successfully it was cultivated by that people from the time of David downwards, is known to every student of sacred history,

In this particular indeed that people stands proudly distinguished among the most renowned nations of antiquity. Their music, as well as their law, bespoke a divine original. Unlike the wild and impassioned notes, or the uncouth and barbarous strains, which urged heathen warriors on to deeds of slaughter and conquest, there was in the sacred music of the Jews a constant reference to the one supreme God, whose chosen people they were, and a devout appeal to all the perfections of his Being. Unpolluted by the mixture of anything impure, or light, or effeminate, it always assumed a serious, elevated, and generally a sublime character—tending to chasten the pleasurable emotion of the senses, and to restrain the licence to which the art is liable, when directed only to the excitement of human feelings, undisciplined by reverential awe of God. Of this pure and divine character

hardly any specimen seems to have existed among the other Eastern nations, however refined their manners, and however great their excellence in the arts which minister to the embellishment or elegance of life.

Hence doubtless it was, that in the mournful period of their Captivity their inhuman conquerors made the unfeeling demand, "Sing us one of the songs of Sion," a demand at which all the tenderest feelings of their nature, and their most cherished habits of mind revolted. It seemed like an insult, not only to themselves, but to the Almighty whom they served, to call for the most inspiring parts of his worship, to gratify the curiosity or to furnish the amusement of a profane and polluted people. They scorned to act the humiliating part of ministering to the mirth or revelry of their enemies, by compositions which not only recalled the happiness they had lost, but which were dedicated to the honour of that Being whom they had indeed offended, but by whose mercy they hoped one day to be restored to the land of their fathers.

Such probably were the feelings which prompted the affecting apostrophe, "How shall we sing the Lord's song in a strange land?" In order to give full effect to that song, there must be a kindred feeling supposed to animate the assembly to which it is addressed—a consciousness that the hearers are possessed with the same sentiments of adoration and love—all inspired with reverence and devotion towards the same Lord, and ready to swell the chorus of thanksgiving and praise.

It seems then but natural that this part of the Jewish worship should have passed into the Christian forms of worship, almost without special injunction or appointment—as a continuation merely of what our Saviour and his Apostles had hallowed by their example—and that in process of time it should not have been confined to the ancient Hebrew Psalms, but gradually enriched and improved, as the whole economy of the Old Testament was more and more developed, and moulded into a Christian form and character.

Yet this, like every other gift, even when exercised with the best intentions, is liable to abuse. It stands in need not only of cultivation and discipline, that it may attain its proper end, that of elevating the thoughts and purifying them from all unholy mixture, but inasmuch as nothing tends more to excite the imagination and the passions, there is great need of controul and regulation—great need of some authority to moderate the indulgence even of religious feelings, which may otherwise imperceptibly migrate into enthusiasm, and cause, as we know was sometimes the case in the infancy of the Church, confusion and disorder, instead of mutual edification.

How frequent are St. Paul's admonitions upon this subject it is unnecessary to point out. To the Corinthians *, to the Colossians †, to the Ephesians ‡, the same reproof is more than once given. Among all of them the same error appears occasionally to have prevailed, and happily for us, to have called forth from the Apostle not only reproof, but precepts applicable

* 1 Cor. xiv, 16, 26, 32. † Col. iii, 16. ‡ Ephes. v, 19.

to the regulation of the Church in all succeeding ages. *Happily for us*, I say, because if these disorders had manifested themselves only in recent times, we might have been at a loss how to treat them. Some might have imagined that fervour of manner and impassioned tones were symptoms of genuine faith and superior piety, and ought not to be subject to man's correction—or that to restrain these impulses, these aspirations after extacy, was an ungodly attempt to deaden the zeal of devout persons, and to confine the free motions of the Spirit within earthly authority. But melancholy experience teaches us that religious fervour may be, and often is, indulged to excess, and may be led astray; deceiving others as well as ourselves—and that sobriety and discretion in religious exercises, are not less requisite than in regulating all the practical duties of life.

There is however a fault of a very different, or rather of an opposite kind, which upon an occasion like the present, when we are met to support an Institution designed for the improvement of sacred Music in our parish churches, it may be well to notice. That much ought to be done for the encouragement of parochial psalmody, and much care bestowed both upon the selection of music, and the correctness of its execution, hardly any one will deny—and the greatest praise is due to those who have devised a system of instruction for the attainment of this object. In the prosecution of their plan I doubt not that its benevolent authors have in view the extension of congregational singing, as a consequence that will naturally follow from exciting a taste for sacred music, instrumental as well as vocal. Permit me then to observe that there

is often a tendency in those who acquire a fondness for the art, to aim at a display of skill, or of variety, which insensibly weakens the devotional feeling in the generality of a mixed congregation.

It is impossible to prescribe beforehand any positive rules for the extent to which skill, or execution, or variety, may be usefully studied. Much will depend upon the quality of the congregation and the degree of proficiency they may have attained. I content myself therefore with appealing to the experience of all who hear me, whether they have not often been offended at a performance which aimed rather at gaining admiration, than at assisting and encouraging uninstructed persons to take part in the same heavenly exercise—and whether instrumental music has not often in their judgment exceeded its due measure, superseding rather than guiding and supporting the voice of those who sing. I advert to the fault merely in the way of caution, not as a natural or probable, but as a possible consequence of a zealous cultivation of this art—an art which no one esteems more than myself, as one of the most powerful as well as the most enchanting auxiliaries to pure devotion. Subject to such caution, I have no doubt that the beneficial effects of this discipline will soon be felt in every parish disposed to profit by it, if only two or three individuals will come forward, and shew that they earnestly desire to improve this beautiful part of social worship.

Should some expence be necessary, surely if good-will be not wanting, a sufficiency will easily be raised to meet the moderate requirements of a parochial

choir. It is in fact one of those objects for which it is allowable and proper to collect offerings in the church, due notice having been given of what is intended. Indeed since a parochial rate cannot be levied for that purpose, it strikes me as one of the most legitimate claims the Church has upon the support of the congregation: and if discreetly and rarely made, the appeal will seldom fail of a favourable response.

When too the advice of those who are well practised in sacred music, may through the medium of this institution be had, not only gratuitously but willingly and kindly, why should not the hope be cherished, that even the humblest congregation may derive improvement from such a guide? while in proportion to the improvement, the love and interest also of the learner will assuredly increase, as is invariably the case in every art—especially in those which are not merely innocent, but salutary to the mind—which not only do not perish in the using—but which impart a feeling of permanent satisfaction and comfort in the reflection that the time so spent has not been wasted, but has brought forth fruit unto holiness.

It has sometimes been observed that the choice of hymns for our Church service is too scanty: and so perhaps it is, when confined to the authorised metrical version of the psalms; and it is with reason alleged, that the scriptures of the New Testament, which are but a development of Truth less clearly revealed in the Old, would furnish matter more impressive and more directly conducive to Christian edification, than a repetition merely of those which formed part of the

Temple worship. And most true it is, that blessings in possession are a more heart-stirring theme than those in prospect—and that the mercies of redemption purchased by the love and sufferings of Christ are far more affecting themes than even the sublimest strains of the prophets of Israel. The only impediment to a free use of such materials has been the absence of some positive direction in the formularies of the Church—and the fear, that if a licence were given to private taste and inclination, much confusion might arise, and that sometimes even the expressions and sentiments might but ill correspond with the sober and chaste character of our Liturgy.

These apprehensions are not altogether without foundation. Certainly there are hymns not deficient in soundness of doctrine and in devotional feeling, which yet are not wholly free from objectionable phrases, and from a strain of rapture that may mislead enthusiastic minds. Besides which, it is of great importance that a love of change or of novelty in the forms of public worship should not be indulged, even though the particular innovation should include nothing wrong. But when the enlargement of choice is not left to individuals—when it is permitted by the rulers of the Church—when it is liable always, as occasion may require, to be restrained or even forbidden by those placed in authority, as it certainly is in our own Church, the exception taken to the want of State authority, seems rather a technical than a substantial objection—and one which ought not to prevail over the arguments, many and weighty as they are, and sanctioned by universal opinion, for introducing a

more copious supply of devotional hymns than our Prayer book contains, adapted either to the service of the day, or to those special occasions when we meet to implore the mercy of God, or to commemorate some signal blessing bestowed upon the Church.

That the Ecclesiastical Law on this subject should be somewhat indefinite and unsettled, I hold to be no real disadvantage. Had there been a precise definition in every instance, subject to no discretion of spiritual rulers, more discord and disagreement would probably have arisen, than when the general power of approval or disapproval is known to exist, but is seldom exercised except to correct what is either really offensive, or liable to be so esteemed. And whenever individuals in a congregation are found to be either too fastidious or too contentious in matters of this kind, this power, generally in reserve, may come in aid of that universal law of peace and concord which all Christians are bound in conscience to reverence and obey.

Neither is it desirable that frequent change of compositions should be indulged, when we consider how greatly our devotional feelings are aided by habit and usage. The recurrence of a well-known strain awakens in a moment the thoughts and emotions which have long been associated with it. The mind is attuned to the same sentiments, and adapts itself at once to the expression in which they are clothed. And not only is it thus with musical sounds, but time and place and the sight of external objects, all exercise a similar influence—an influence which is indeed powerful both for good and for evil. We know the advantage skil-

ful men take of this principle in human nature—whether it be to excite national enthusiasm, or national pride, or patriotic ardour, or any other temporary feeling. Be it our care as Christians to bring this, like every other thought and imagination of the heart into obedience to the law of Christ—to make it subservient to his glory, and to the advancement of his kingdom.

Hence it is well that our Reformed Church has retained all those ancient accompaniments of public worship, which contain no alloy of superstition or priestcraft—that the table of the Lord stands conspicuous as a memorial of the Atonement once made by our Redeemer, which is the corner stone of our Faith—that the forms of divine service are not variable at the will of individuals—that they succeed each other in due order—that each portion thus acts as an instantaneous monitor, recalling to the devout suppliant the train of thought habitually connected with it, and keeping his soul in unison with the heavenly truths then presented to his meditation. Every one in short who enters a Church with a right mind, is made sensible of the value of this principle of our nature, and willingly yields to its influence, as a help to devotion, recognizing in established custom, and in the example of those around him, a character congenial to the purpose for which they are all assembled.

It would be superfluous and wearisome if I were to dwell upon this point much longer: but as Music is confessedly the most powerful of those agents which awaken past sensations, with a kind of magical force, I cannot dismiss the argument for its cultivation in

close connexion with religion, without adverting to an instance often related as a fact, and which is familiar probably to many among you—namely, that the soldiers of Switzerland when enlisted in foreign service, were debarred from hearing the music of their native land, because of the longing to return to the country they had left, which these wild and simple notes created—not from any intrinsic beauty they possessed (for nothing could be more rude and inartificial) but from the power they had of calling up images of things they loved, and with which their tenderest affections were entwined. For the very same reason that this pleasure was *withheld* from them, would every pious disciple of Christ seek to *impart* it to his brethren of the common faith. The strains which he hears, and which he learns to imitate, are not connected merely, they are identified with the whole book of God's word, and with the great things He has done for mankind. They will remind him, not of the country of his birth, but of that "better country" to which the Patriarchs looked forward in anxious hope, and which their Saviour has now revealed to their own sight in unclouded view, as an inheritance purchased by his precious blood for all who will receive it through faith.

It is not sadness then or regret, which such melody will communicate to the minds of pious and humble worshippers—but exultation at the glorious prospect which is set before them—no sorrow for the separation from those they love, but comfort and joy in the blessed society of the Saints on earth: and as often as these strains return upon the ear, so often will their heart be gladdened, and their faith confirmed, and

their gratitude awakened towards that divine Saviour, who has wrought for them so great a deliverance.

That a benevolent plan for the cultivation of this branch of divine worship has been commenced, is a gratifying sign of an improved spirit in the times. Many other tokens there are of a kindred nature, which indicate a juster sense of religious duty than formerly prevailed; and a disposition in the present age to make up for past neglect by a more careful attention to all the decencies and solemnities of social worship. This spirit, I verily believe, has sprung from a pure source. It has been the effect, rather than the cause, of a more sincere and enlightened sense of the great doctrines of the Gospel. I rejoice greatly in the change, which, notwithstanding much that is still deficient, has for some years past been manifest within the pale of our church. We have not to say with the captive Israelites, "how shall we sing the Lord's song in a strange land?" Our land itself will, I trust, more and more think and act with us—will listen to our song as breathing its own sentiments, and cordially join in heart and voice with our endeavours to purify and improve it, and make it worthy of the Lord's acceptance.

The intimate connexion between genuine faith and an affectionate regard for all sacred ordinances cannot be too earnestly inculcated. They have a reciprocal action one upon another. The devotion of the heart is indeed the essence of all true religion—but it is with outward observances, as our Saviour taught the Pharisees, "The weightier matters ought ye to

18.

“ DESPISE YE THE CHURCH OF GOD!”

A S E R M O N,

PREACHED AT THE

Consecration

OF

ST. MICHAEL'S CHURCH, BALDHU,

ON THE 20TH OF JULY, 1848.

BY

GEORGE CORNISH, M.A.

VICAR OF SS. KENWYN AND KEA,

PREBENDARY OF EXETER,

AND CHAPLAIN TO THE LORD BISHOP OF EXETER.

PUBLISHED AT HIS LORDSHIP'S COMMAND.

“ Ecclesiam * * vocari ipsam Domum orationum, Apostolus testis est, ubi ait ‘ Num-
quid domos non habetis ad manducandum et bibendum? an Ecclesiam Dei contemnitis?’ ”

S. AUGUST. *quæst. 57, sup. Lev. apud Med.*

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ST. PAUL'S CHURCH YARD, AND WATERLOO PLACE.

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TO THE RIGHT HON.

GEORGE HENRY, EARL OF FALMOUTH,

BY WHOSE MUNIFICENCE

A NEW FOUNTAIN HAS BEEN OPENED

FOR THE WAYFARERS OF ZION,

This Sermon,

IS, WITH HIS KIND PERMISSION,

DEDICATED.

A

S E R M O N,

&c.

1 COR. xi. 18—22.

“When ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's Supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God?”

WE are met together, my friends and reverend brethren, on an occasion which rarely presents itself—the consecration of a Church—less rarely, indeed, now than in past years, blessed be God, who has put it into the hearts of His servants, the noble and the great “of Israel, to offer themselves willingly!” May Israel's King (it is the prayer of inspiration, and

1

therefore, must be permitted; may He) “remember them concerning this, and wipe not out the good deeds that they have done for the house of our God¹.” Yet still it must be called a rare event, for of the many now assembled there are few who were ever present on a like occasion; and, until late, not only a long life, but a century might pass ere those, who, like the Shunamite, “dwell among their own people²,” could behold that which it is permitted us to see.

And though this “rareness,” may without injustice be laid as a reproach on some later ages of our Church, when, “because iniquity abounded, the love of many waxed cold;” yet from the very nature of the case, the consecration of a new Church must *ever* be a rare spectacle; and of those buildings which we look at with a vague idea of the continuous piety of our fathers (God forbid that I should be thought to disparage it!), it required ages to supply their number or their stateliness.

But the spectacle is not interesting for its rareness alone. It is one which affects us in many relations,—as religious men, as social creatures, as those who are alive to “the outward shows of sky and earth³,” and rejoice in the minor beauties or sublimities by which the more intelligent of our kind, as poets, as painters, as architects, give expression to the common human feeling. But that I may not

¹ Nehem. xiii. 14.

² 2 Kings iv. 13.

³ Wordsworth.

detain you long with the thoughts that flow in spontaneously, when meditating on what our memory suggests, our eyes look upon, and our hope anticipates, let us proceed at once to consider what the earliest records of our faith supply, respecting the building of Churches, and the honour due to them.

Now the mere reading of the verses before us, in which a comparison is instituted between the houses of men and the Church of God, raises a natural surmise, that from the very first, as soon as ever the Gospel was preached in a city or elsewhere, and believers were by baptism united to the mystical Body of Christ, some building, larger or smaller, more or less magnificent, was dedicated to Christian use, and the service of God. For there was nothing special in the case of Corinth: every city that St. Paul visited of which we have any notice in his writings, was advanced in many respects of civilization and refinement far beyond ourselves. So that it might be deemed upon this evidence no extravagant proposition if we asserted, that wherever there were Christians, there were Churches also,—buildings, I mean, or if not whole buildings, portions of them at least,—consecrated to the service of God through our Lord Jesus Christ. According to St. Paul's demand, "Have ye not houses to eat and to drink in? or despise ye the church of God?"

For consider the circumstances of his rebuke. The Apostle had been censuring certain practices which had sprung up in the celebration of the Lord's

Supper. In the first instance, it appears, that the Holy Sacrament had been, agreeably to the circumstances of its original institution, combined with a common meal. But as human things are liable to abuse, that the wealthier had so far forgotten the end and design of that which was intended to remind them of their Christian brotherhood, that they began to feast on the provisions, without waiting for their poorer brethren; and so, while some were indulging to excess, others were sent empty away.

Now observe St. Paul's censure. "When ye come together in the Church;"—"when ye come together into one place"—"together," you observe, and "in the Church;" and although there were many converts at Corinth, they all met together "in one place." "When ye come together into one place," (as is your custom,) "this is not to eat the Lord's Supper," if it be done after such a manner as ye do. "For in your eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God?" Here it would seem, from the mere force of the words, that the Christians of Corinth were in the habit of meeting together "in one place," to celebrate public worship, and to administer the Supper of the Lord, and that the building in which they so assembled was called the Church. For this name is twice given to it:—first, "When ye come together in the Church;" secondly, "Despise ye the Church of God?" So

that we seem not to be without St. Paul's authority for calling such a house as this in which we are assembled, the Church of God. Not only are Christians themselves the Church of God, but that "one place" also where they meet is called—I readily grant in an inferior sense, but still it is called—"the Church of God."

Indeed, were it not reasonably surmised from this opposition which St. Paul institutes between the Church of God and men's own houses, that even from the first certain buildings, or certain portions of buildings, were set apart for public worship; from the very nature of the case we should conclude, that the Christians, like all other bodies, would not be without their places, as they certainly were not without their rules of order. "So ordain I in all the Churches."

For civilized men in all ages of the world have as naturally built for themselves houses for worship, as they built houses to dwell in; and even barbarians, by a like instinct, have had their groves, and cairns, and morais, and Druidical circles. And so accordingly we find continually among the earliest historical records of the Church of Christ, accounts of the destruction, by persecuting emperors, of material Churches—*ἐκκλησίαι*, Eusebius⁴ distinctly calls them—as well as of their restoration by those who were disposed to favour the Christians, until we arrive at

⁴ Passim.

that period when from the bounty of one, who, whether from policy or persuasion, embraced the Christian faith, the public halls of justice were given up for Christian worship. The very name¹, in some of our elder and more magnificent Churches, and their form in almost all cases, still preserving the memory of the event.

It being then not unreasonably concluded from the language of St. Paul, that the mystical Church of Christ was never without its material Church ; it being certain, from her earliest historian, that in his time these buildings were as readily called Churches as they now are so called, let us proceed :

Secondly, to consider the force of the Apostle's injunction—that we do not “despise the Church.”

Now this also appears from the passage before us. The common meal connected with the celebration of the Lord's Supper was spread in the Church, and the Christians of Corinth had, as we have seen, perverted it from a symbolic feast into an ordinary banquet, conducted too without sobriety or charity. And whereas the Apostle might have rested his censure upon their excess, or their want of Christian courtesies, that which he does dwell on is their want of reverence for a place dedicated to God's service and honour.

A due reverence for the house of God being, therefore, one of those duties which belong to

¹ Basilica.

universal religion, and not enjoined but assumed under the Gospel (for you must perceive that the Apostle by his question, "Despise ye the Church of God?" does assume it), let us consider what sense God has shown in His elder covenant of their conduct, who have despised or revered His Church. I need then scarce remind you how acceptable to the Lord was the freewill offering of David and Solomon, when they called the Ark of God from curtains to place it in a worthier shrine. Nor when this Mother Church of all Israel either fell into decay, or was profaned or defiled by the negligence or ungodliness of those who had the charge of it, how upon the succession of pious kings to the throne, commandment was forthwith given that the house of God should be repaired, and the devotional contributions of the people gathered for the purpose.

Thus in 2 Chron. xxiv. we have it recorded to the honour of Joash, that he was minded to repair the house of the Lord. Thus, again, in 2 Kings xxii., very full instructions are given by Josiah concerning the re-edification of the same building, which he found grievously dilapidated. These, and other familiar narratives, supply the basis of the Apostle's assumption. And we are taught by them, first, that God approves of His people having a fitting place of resort, where they should come together as one, with one mind and one mouth to glorify Him; and secondly, that He is highly pleased with those, who with zeal and diligence set themselves to restore or to build.

On the other hand, when they built, and decked, and furnished their own houses, and suffered His house to be in ruins and decay, thus he records His sense of their despising it:—"This people say, The time is not come, the time that the Lord's house should be built. Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste? Now therefore thus saith the Lord of hosts, consider your ways; go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of Mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit *." These were the plagues which God sent upon His people for "despising" His house; and by them He lets the world for ever understand, that He would have the building where His people resort for prayer and praise, well edified, well repaired, and well maintained.

And should it be said by any, that the temple of old was commanded by the Lord Himself to be repaired and built, because it had the great promise of God's presence on the mercy-seat, I reply, that if we

* Haggai i. 2—5. 8—10.

have rightly apprehended the Apostle's meaning, the very question, "Despise ye the Church of God?" can ye be guilty of such irreverence? is an extension of this respect to the Christian Church now.

But if this be the objector's ground, then let me add, neither is this presence denied to us, since of that presence, even after His departure from us, thus the Lord Himself has spoken—"Lo, I am with you always, even unto the end of the world." He says not only, "the Comforter shall be with you," but He says, "I am with you." Christ, therefore, absent as He is in the flesh, is present in His Church⁷; even as His great Apostles also speak—"Ye are come,"—not by anticipation and in expectance only, but by actual inheritance now,—“unto mount Sion, and unto the city of the living God⁸,” that city “which the glory of God” doth “lighten, and the Lamb is the light thereof⁹.”

And if it should be said, this is spoken of the

⁷ “Thus much the Scriptures seem to unfold respecting these two sacred Presences—(of Christ and of the Holy Spirit)—that the Holy Ghost dwells in the hearts of separate baptized Christians; that Christ dwells in the community of the Church; that the bodies of Christians are, one by one, temples of the Holy Ghost, but that all together are the temple of Christ; that each Christian is a separate stone, instinct with the Holy Spirit, but that all together make up Christ's temple; that where several have been duly gathered *into the Sacred Name*, (not without water and the renewing of the Holy Ghost,) *there is Christ in the midst of them.*”—*Moberly, “Great Forty Days,”* p. 85.

⁸ Heb. xii. 22.

⁹ Rev. xxi. 23.

whole collective body of Christians, it is they who form the holy temple of the Lord, of which He has spoken, both by His Apostle and His Prophet—"Ye are the temple of the living God ; as God hath said, I will dwell in them, and walk in them¹," I answer, neither is the presence of our Lord so limited, since we have His own most gracious assurance, " Where two or three are gathered together in my name, there am I in the midst of them²." If this be so, and who shall gainsay it? wherever Christians are assembled, baptized in His name, submitting to his order, observing His ordinances, there is the Lord's presence also. And we have no less ground for building, and reverently maintaining our Churches, than had the king of Israel.

Now it is a grievous thing to see how little this great duty of nature, of law, of the Gospel, has, in these latter ages, been accounted of; as we go through the length and breadth of this realm of England, on the one hand, to behold the lavish magnificence with which, not only public buildings for luxury, for refreshment, for commerce are reared, but the decorations and the comforts with which men, in our middle rank of life, ornament their private dwellings; and then to turn on the other side, and perceive some ancient church, rich in the recollections of many a century, ruinous, decayed, and despised. I thank God that the scene before us is one proof

¹ 2 Cor. vi. 16.

² Matt. xviii. 20.

among many, that a better spirit is beginning to prevail, that the indevotion to God's service, the contempt for His honour, nay, the disregard for human law, all which has been dignified by the names of principle and conscience, is beginning to be understood to be sheer ungodliness, covetousness, and injustice. What, if when our houses are out of repair, we never rest till we have restored them ; nay, if we readily bestow our cost and our labour on the stable for our horse, the stall for our cattle, shall we neglect and despise the House of God ?—that Church wherein is set forth the word of everlasting life ; that Church wherein are exhibited the mysteries of our redemption ; where is opened the fount of our regeneration ; where is communicated to us “that Body which is meat indeed, that Blood which is drink indeed ;” —shall we despise the place where such things are done ? nay, “put off thy shoes from off thy feet, for the place whereon thou standest is holy ground³.”

But, God be thanked, I repeat, a better temper is beginning to prevail ; a sense of shame to be felt in every corner of the land, for the neglect in which the houses of our God have lain. Nevertheless, there is much to be done everywhere ; for so long as we are not content with simply keeping our homes free from the outward injuries of the elements, but insist upon decoration and ornament, as well as mere necessary outlays, we cannot escape the charge of “despising

³ Exod. iii. 5.

the Church of God," if our Church arrangements seem to say with Israel of old, "The table of the Lord is contemptible."

When it pleased the Lord that His tabernacle should be reared in the wilderness, thus He commissioned His servant Moses to speak in the xxxvth chapter of Exodus: "This is the thing which the Lord commanded, saying, Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring an offering. . . . And all the congregation of the children of Israel departed from the presence of Moses. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all its service, and for the holy garments. And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the Lord."

There may be still some, who would think of all this as "idle show, and senseless profusion;" who, like a certain remonstrant of old⁴, would ask, "To what end is this waste?" This plate, or this covering of the altar, or these books, or these carvings, or this pulpit, or these bells, might be sold for much, and given to the poor. Such, however, was the command of God; such the cheerful obedience of the

⁴ Matt. xxvi. 8.

people. This was clearly not to "despise the Church of God;" and this was acceptable in His sight. For though, as He says, "the silver is mine, and the gold is mine⁵," nevertheless, He gives it to man to see what is in his heart. And as He gives freely, so does He love a cheerful giver⁶; not to the poor only,—for these "we have always with us, and whenever we will we can do them good,"—but still more to her whom He has vouchsafed to call His "bride," and His "spouse." "Bone of His bone, flesh of His flesh⁷." "The alabaster box of ointment cannot be poured on His head again, for He is gone; the spices and the myrrh to embalm His body for Him are needed not, for, behold, He is alive for evermore⁸." But that which is given to His mystical body, "the fulness of Him that filleth all in all⁹," as He has registered it for "good" when done to Himself, so does He still allow it for good when done to His Church, and in the day of judgment shall pronounce it good. For, surely, if that which is "done to one of the least of His brethren" He will account as done unto Himself, much more will He so account of that which is done to His collective family.

But are those only concerned in the question, "Despise ye the Church of God," who are excited by it to "give freely" of what they have freely re-

⁵ Haggai ii. 8.

⁷ Gen. ii. 23, and Eph. v. 30.

⁸ Eph. i. 23.

⁹ Matt. xxii. 40.

⁶ 2 Cor. ix. 7.

⁸ Bishop Andrewes.

⁷ Matt. xxvi. 10.

⁸ Matt. x. 8.

ceived?" Surely not. To you, much more, for whose benefit, in this world and in the world to come, this House of God has been reared and consecrated, is the lesson addressed.

See then that ye do not despise it. Count it not a common thing that all this region should be sanctified by the presence of a Church among you; that

"The spire whose silent finger points to Heaven"¹

will be an ever-present memento, that you are not an assemblage of isolated individuals, but, as having been "baptized into Christ²," thereby incorporated into one body, the Head of which has already ascended into that Heaven whither His true members shall shortly follow Him; that the holy building itself is consecrate, not to business, or to trade, but to the worship of our Creator, Redeemer, and Sanctifier; that the ground around it is sacred to

"Repose and hope amid eternal things³."

Count it not a light thing, that in a district hitherto from its extent almost impracticable for pastoral superintendence, a minister of Christ is now fixed, to "watch for your souls⁴," to guard "the flock of God⁵," to "feed His lambs⁶," to "preach the word; to reprove, to rebuke, to exhort with all longsuffer-

¹ Coleridge.

² Rom. vi. 3.

³ Wordsworth.

⁴ Heb. xiii. 17.

⁵ 1 Pet. v. 2.

⁶ John xxi. 15.

ing and doctrine ¹.” True, he must do these things as one “who must give account;” but at the same impartial tribunal must you also give your account whether you have “esteemed him very highly in love for his work’s sake ².” While then you look with admiration on the material edifice, see that ye despise not him who has the name he bears as impersonating the Church’s authority. “Let no man despise thy youth ³,” was the charge of the same Apostle who asked, “Despise ye the church of God?” Remember, therefore, whose person he represents, with what sanctions he comes; that it is the Lord of heaven and earth who has said, “He that heareth you heareth me; and he that despiseth you despiseth me ⁴.” And as on account of the office he bears, none may despise him, pray also that the grace of God may be so effectually with him, that no man may have reason to despise him. Knowing that the evil days are at hand, when “men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, traitors, heady, and high-minded ⁵,” at the same time that he “speaks and exhorts with all authority,” that none of these things may move him from patience, gentleness, and “meekness towards them that oppose themselves, if peradventure God will give them repentance to the acknowledging of the truth ⁶.”

¹ 2 Tim. iv. 2.

² 1 Thess. v. 13.

³ 1 Tim. iv. 12.

⁴ Luke x. 16.

⁵ 2 Tim. iii. 2. 4.

⁶ 2 Tim. ii. 25.

And “for the truth’s sake’,” pray not for him alone, but for that Church also of which he is minister; that “HE that hath the key of David, HE that openeth, and no man shutteth; and shutteth, and no man openeth; who knows her works, for she hath a little strength, and hath kept his word, and hath not denied his name, may also keep her from the hour of temptation, which shall come upon all the world, that she may have grace to hold fast that which she hath, and that no man may take her crown ³.”

⁷ 2 John 2.

⁸ Rev. iii. 7, &c.

THE END.

A S E R M O N.



19.

PRAYER FOR ALL MEN, FOR KINGS AND ALL IN
AUTHORITY.

THE DUTY AND PRIVILEGE OF THE CHURCH, ESPECIALLY
IN THE PRESENT CRISIS.

A S E R M O N

PREACHED IN

THE PARISH CHURCH OF KINGSCOTE,

ON SUNDAY, MARCH 19, 1848.

BY THE

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TO THE READER.

I AM induced to publish the accompanying Sermon, from the deepest conviction that every one should endeavour to do his part towards meeting the convulsion coming (I may say come) on the earth. A few days only have passed since it was written, and what extraordinary progress has that convulsion to which it particularly refers, made in Europe! I am convinced that the strength of England lies in the prayers of (I hope I may say) the *many faithful* in the land. "Watch and pray," should be sounded from every trumpet.

I have been so satisfied for some years that "the three spirits like frogs," of Revelation xvi. *have* issued forth, and *been at work*, and that at any moment we might expect the pouring out of the seventh vial on the air, that the occurrences of the last few weeks in France, and now generally in Europe, (astonishing as they have been,) have only deepened my conviction of the hastening on of the grand crisis,

which, blessed be God, shall call forth the praises expressed in Rev. xix. It is, I conceive, at such a moment the part of the church of Christ to be praying for those, to whom the prophecy is addressed, "Come out of Babylon, my people, that ye be not partakers of her plagues;" and to echo the gracious enunciation, "Behold, I come as a thief." Above all, to "watch herself, and keep her garments," (Rev. xvi. 15,) for the end draweth near. And here, I cannot refrain from copying the remarkable passage in the *Horæ Apocalypticæ* of the Rev. E. B. Elliott, in which he modestly, but with decision, sets forth his interpretation of the seventh vial, and which would seem from its contents to have been written rather since than previously to February 24th. It is as follows:—

"After the vision of the three spirits like frogs, the outpouring is described as taking place of the seventh and last vial of judgment: an outpouring it is said on the air, or atmosphere, of the Apocalyptic world: the immediate sequel of which was voices, and thunderings, and lightnings, and a great earthquake, such as had not been since that men were upon the earth: affecting the sea, or maritime parts, as well as the mainland, causing the disruption of the great city into three parts, and attended with the plague of a tremendous hail-storm, which however,

though so severe, was ineffectual to induce repentance among the people : a yet more terrible judgment being noted, as following on Great Babylon, (so the great city is here first called) ; which now at length came up in remembrance before God, ‘ to give to her the cup of the wine of the wrath of his anger.’

“ Of the earlier part of this prefiguration, the sense translated from symbols into realities, (realities yet future but apparently quickly coming,) seems to be this:—that after a certain further progress of the three unclean spirits now abroad, (viz., as I conceive, those of infidel democracy, popery, and antichristian priestcraft,) such as to marshal their collective strength in Western Christendom and its colonial dependencies, in hostility against Christ’s cause and Gospel, there will arise all suddenly and fearfully, some extraordinary *convulsion, darkening, and vitiation* of its *political atmosphere* ; the permitted effect, perhaps, in God’s righteous judgment, of the working to a crisis of those evil principles.—I explain the *air* in the vision to mean the European *political atmosphere*, after the analogy of its *firmament*, which has been construed, on undoubted evidence, I think, as the *political firmament*. And I speak of the effect of the disturbance caused in this atmosphere by the vial’s outpouring, as of that three-fold character ; because

as the *natural* atmosphere, which constitutes the symbol, is alike the region of storms, the medium through which the heavenly luminaries shine on us, and the element we breathe, a great disturbance wrought therein may be expected to affect it in respect of each of these functions,—somewhat as in that remarkable case alluded to by Cowper :—

(‘ And nature seems with dim and sickly eye
‘ To wait the close of all :’)

which being so in the *symbol*, it seems but reasonable to suppose the same in the thing symbolized. Such I conceive to be the chief thing intended ; though it seems far from improbable that some ominous derangement of the *natural* atmosphere may furnish a literal accomplishment, also nearly cotemporary. And doubtless, under the judgment of the seventh vial, we may expect this convulsion, vitiation, and darkening of the political atmosphere of Western Europe to be unprecedentedly awful : the very elements of thought, and feeling, and social affection, and moral principle, whereby society and its various politics are in God’s wonderful wisdom constituted and preserved, being so affected as altogether to intercept the influences of the ruling lights or authorities in our system,—to minister disease instead of health to the body politic,—

and perhaps, with terrible convulsions, to resolve society for a while into its primary elements.

“ Thus much as to the vial on the *air* : the only new symbol in the figurations before us. With regard to the *thunders*, *lightnings*, and *voices* of the vision, they indicate of course, wars, and tumults following, so as always elsewhere in the Apocalyptic prophecy : and the notice of the tremendous *hail-storm* accompanying greatly serves to aggravate the idea : with *perhaps* this further indication that *France*, the most northerly of the Papal kingdoms, may again enact the part of the chief instrumental operator of the plague : very much as in the earlier judgments of the seventh trumpet.—For the result, a most remarkable *revolution* is foreshown as destined to befall the European commonwealth ; viz., the final breaking up of that decemregal form of the Papal Empire, which has now characterized it for near thirteen centuries into a new and *tripartite* form ; the tripartition meant being, probably, like the earlier separation of the tenth of the city, conjointly *religious* and *political*.”

May God the Spirit accompany his own word, and command His blessing, through Jesus Christ, our Lord.

Your brother in Christ Jesus,

A. G. CORNWALL.



A SERMON.

1 TIM. ii. 1—4.

“I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men : for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour: who will have all men to be saved, and to come unto the knowledge of the truth.”

THE epistles to Timothy and Titus contain the directions of the apostle Paul for the ordering of the churches of Christ. Addressed to individuals placed by that apostle in churches which he had planted, that they might “set in order the things that were wanting, and ordain elders in every city, as he had appointed them,” * they enforce the necessity of *evangelical preaching, of prayer in all its departments, of order in public worship, of careful selection of devoted men to fill*

* Titus i. 5.

the ministerial office, of discipline in all its branches. While they leave it open to "the congregation of faithful men" to settle minuter points, "to decree rites and ceremonies," * varying according to the circumstances, manners, and customs of the various nations among whom Christianity was to be preached and established, or according to changes which might occur in the same nation in different ages of the world, they lay down with precision the things *essential* to the well-ordering and well-being of the Church.

Among these essentials, directions built on the absolute necessity of public prayer, obtain, as we might have expected, a prominent place. Having set forth the true doctrine to be insisted on in opposition to all false teaching: having proclaimed the "*faithful saying worthy of all acceptance that Jesus Christ came into the world to save sinners;*"† and having briefly indeed, but *most solemnly*, committed this "*charge*" to Timothy, the apostle proceeds in the language of the text, "I exhort therefore that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority: that we may lead a quiet and peaceable life in all godliness and honesty; for this is good and acceptable in the

* Art. xix. xx.

† i. 15.

sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth."

Preaching and prayer, dear brethren, are to go hand in hand in the Church of God ; neither is the one without the other, nor is either to be exalted above the other. Let Jesus be preached as apostles preached Him, let *his name* be proclaimed as the *one and only name given under heaven, whereby sinners can be saved* :* let this *faithful* saying be brought home by the power of the Holy Ghost to the soul of a sinner ; and the first utterance of that soul will be prayer. Faith, embracing "the record,"† will utter its cry, its supplication, and its praise : nay, more—the message believed and embraced—believed and embraced *for self* under the consciousness of the convinced sinner, and expressing itself as Paul does, "of whom I am chief," ‡—believed as reaching even to such a one as I am,—and *if to me, why not to all?*—believed and embraced as *sent to all, needed by all* ; "for if one died for all, then were all dead,"—the message, I say, thus believed and thus embraced in all its freeness and fulness, must draw forth for *others* the cry uttered for itself. The enlightened view of the love of God in Christ as reaching to me,

* Acts iv. 12.

† 1 John v. 10—12.

‡ John i. 15.

constrains the man to whom it is given, not to live to himself, but to live to Christ—to carry out (as far as in him lies) Christ's high and gracious and holy purposes of coming into the world and dying for man, and therefore “to pray men in Christ's stead, to be reconciled to God,”*—and to pray for men according to the mind of Christ, “who will have all men to be saved, and come to the knowledge of the truth.”

Thus, where there is gospel preaching, and where that preached Gospel comes in power, there, there will be effectual fervent prayer. The *believing* Church will be in the position of her Head, who ever lives to intercede. The *believing* Church sets no bounds to the *love* of her redeeming Lord—no bounds to the *power* of his might. She knows that the one *passeth knowledge*†—she knows that the other must “put all things under his feet.”‡ Her prayer therefore knows no bound. She feels that when her prayer is ended, that after all, “eye hath not seen nor ear heard, nor heart conceived, the things which God has prepared,” and which God will give in answer to prayer, “to them that love Him.”§ Her language is, shall He not with Christ, whom He has freely given for all—“shall He not with Him freely give us all things?”||

* 2 Cor. v. 20. † Ephes. iii. 19. ‡ 1 Cor. xv. 25.

§ 1 Cor. ii. 9. || Rom. viii. 32.

Dear brethren, that tongue which is silent in prayer is the tongue of an *unbelieving* heart. "I believed, *and therefore have I spoken*: we also believe, and therefore speak ;"* and that not only *for* God, and as *from* God, but *to* God. Prayer is the utterance of faith. As therefore our faith is, so will be our prayer. A weak faith asks little ; a strong faith asks much. That tongue which prays not for *all men*, does not fully believe the height and depth, and length and breadth, of the love of God our Saviour, "who will have *all men* to be saved and come to the knowledge of the truth." O brethren ! let us beware of limiting in our thoughts that which God declares to be infinite,—let us never conceive of any one as beyond the reach of Heaven's mercy. When Paul wrote to Timothy, there was not a king, Christian *even in profession*, on the face of the whole earth ; there was not a nation which, *as a nation*, had embraced the Christian creed, and yet his exhortation—(it is more,) his apostolic, his inspired *command* is, "that first of all, prayers be made for *all men*, for *kings*, and for *all that are in authority*."

The passage, occurring as it has done in the second lesson of this evening's service,† has come with the greater force to my mind, because of

* 2 Cor. iv. 13.

† The Sermon was preached on March 19.

the present circumstances of the political atmosphere. Such circumstances seem to make it imperative on the Christian minister to impress on his hearers this Christian duty. The exhortation is indeed couched in words so simple and so intelligible to all, that it needs not to be *explained* even to the commonest understanding: at the same time the circumstances under which we read it this day render it most expedient to *enlarge* upon it, and especially to insist on the object which the apostle teaches the Church to keep in view, and the advantage he bids her expect as the result of her prayers for kings and for all that are in authority.

The first part of the direction has reference to all men; the second, to those that are in places of authority.

As regards the first, we are taught to exclude no one, but to include all men in our supplications at the throne of grace. Acting on the Saviour's most instructive reply to the question, "Who is my neighbour?" it teaches us to know no distinctions between nations, nor to suffer even difference in creed to stand in the way of this exercise of Christian love. There is to be no calling for fire on the head of the opposing Samaritan; but the coals of love kindled at the altar are, by our intercessory petitions, to be heaped upon him, to the melting down of all that is

hard, the awakening of sympathies, and the promotion of unity. His heart and ours are to be brought beneath the same rays of divine love, that as ores which have been exposed to the power of heat, they may be amalgamated.

This spirit of faith and love shines brightly forth in the collects of our Church appointed for the anniversary of the Saviour's crucifixion, and they will practically teach you all that could be taught in this matter. They are expressive of the very mind of Christ. At the foot of the cross of Him who "was contented to be betrayed, and given up into the hands of wicked men, and to suffer death" for the salvation of his Church,—at the foot of the cross of Him who there, if ever, manifested that "He would not the death of a sinner," the Church expresses the very language of his wounds and of his blood, that blood, "which speaketh better things than that of Abel."* There, the Church teaches her members to pray for *all men*, for "the family" of believers uniting in that act of worship, "for all estates of men in the holy Church"—"all Jews, Turks, infidels, and heretics." The all-sufficiency of Him whom she contemplates, gives broad ground for her faith, and therefore largeness to her prayer.

* Heb. xii. 24.

Brethren ! it should be so always : and if we ever lived before the cross, so it would be. Our littlenesses would vanish in that presence, as the taper light before the midday sun, and our hearts would expand beneath rays which reach like those of his type "to the ends of the earth." * There is none so miserable, none so mean, none so wicked, none so distant, who should not be brought within the prayer of the Church. Thus she may reach, and most effectually, those whom she cannot reach by any other means : and thus she can, and will uphold in their strength and efficiency whatever means she devises and puts forth in their behalf. The sustained prayer of the intercessor is victory to the arms of the hosts of the Church gone forth against the powers of Satan. If she faint, they are weary, and Amalek prevails : but support the Church's arms by faith, and let her prayer go on, and God will even lengthen the day for the overthrow of her enemies."† The missionary enterprise (to mention no other) had not now been comparatively in its infancy, if the Church had known, and had more used prevalent because believing prayer.

But I must not allow myself to range too far in so wide a field. I will come nearer home, and specially invite you to be much in prayer,

* Ps. xix.

† Exod. xvii., and Josh. x. 12.

in reference to what is going forward in a neighbouring land. It is impossible to look at France at this moment without deepest interest. Considered in herself, we see a people struggling for liberties, for which indeed they had bled before, but which they had not secured,—a people forced by circumstances (I conceive) into a position, which the more thinking (if not the majority) of them have not desired, and never contemplated,—a people on the brink of convulsions, (apparently inevitable,) of the most fearful nature. Connected with their movements, the peace of Europe depends. Without ever purposing it, their acts may produce results as disastrous (probably more so) to the states around them, than those which followed the revolution of their fathers. It is impossible to look forward, without apprehension. And therefore, these circumstances call loudly for the prayers of God's people. The prayer of faith will shorten the days of tribulation, if it does not altogether avert them,* and He who said to the primitive Church, “pray that your flight be not in the winter,”† has thereby encouraged the Church in all ages to deprecate *even particulars* in approaching or bursting storms.

But, dear brethren, if your prayers should be

* Matt. xxiv. 22.

† Ib. 20.

offered for all men, the text also teaches us that they should be especially offered in behalf of the rulers of the earth, "*for kings, and all in authority,*" and that for this end in particular, "*that we may lead a quiet, and peaceable life, in all godliness and honesty :*" or as it is well expressed in one of the prayers of our own Church, (for the high court of Parliament,) that "all things may be so ordered and settled, that peace and happiness, truth and justice, religion and piety may be established among us for all generations."

Brethren ! our domestic peace and security—the security of our lives and properties—the enjoyment of our personal liberties—the free exercise of our religion—the liberty of conscience—all that is valuable in social, all that is to be prized in domestic life—is dependant (under God) on the constituted authorities of the land. For an hour, wrest from government its power, and you open the door to all that is savage, to all that is horrible. From the lowest and worst of society will spring up a band of lawless ruffians, seeking nothing but the gratification of the most brutal lusts by the most fearful means. Such dregs there always are in all large populations, and nothing keeps them from being grievously injurious, but law, enforced by those who are in authority. A quiet and peaceable life we cannot have, but through good laws wisely and lawfully administered.

If you would lead such a life, if you would see peace and quiet in the land, then *pray* for all that are in authority.

And here, if it were suitable to do so from this place, at any length, I might well enlarge on the blessings we enjoy under just laws, and a constitution the growth of ages—the result of many a struggle on the part of our forefathers—the envy, and the admiration of the world:—a constitution under which the various estates are so admirably balanced, that no one outweighs the other. To disturb such a form of government, would be to deprive ourselves and our children of blessings, the loss of which would be incalculably grievous, and probably irreparable. Under this blessed constitution what peace and quiet may we not enjoy?—nay—have we not enjoyed?—and, moreover, what increase of peace, quietness, plenty, and happiness, might we not expect, should nothing arise from without, as we trust and believe nothing will from within, to hinder?

Again, let me advert for a moment to the advancement that has been made in so many ways, of highest value, during the last thirty years of peace. Our national burdens lightened,—capital and science going hand in hand for social improvement—education making rapid advances—thousands of churches erected to the

glory of God, and for the advantage of our increased population, through the length and breadth of the land—attention more and more directed to the bettering of the condition of the poorer classes, and that both physically and morally—great efforts (though still inadequate) made to overtake the ignorance and destitution of the dense masses in our overgrown towns and manufacturing districts :—and when I consider that these things are the results of peace, of quiet, of order, springing from good government, then I see in them so many most powerful arguments pressing on every benevolent christian mind, to *“pray for kings, and for all that are in authority.”*

And further, when I consider that by such means, and the increased efforts made for the spread of the Gospel, the will of Christ, as stated in the conclusion of our text, is attained ; and that such efforts cannot be effectively, or so effectively made, except under such happy circumstances as those of the last five and thirty years,—the urgency and importance of the apostolic exhortation strikes me more and more. The spirit that has been manifested in England since the revolution in France, gives indeed every reason for hoping that the great mass of the population of this land are duly sensible of their natural advantages. May that spirit of loyalty

and peaceableness continue and abound, and that it may be so, may a spirit of prayer be abundantly poured out upon us ! A praying people will be a peaceable people, and a people praying as taught in the text, will inherit the blessing sought. Let us pray then constantly and fervently, dearly beloved, especially for our gracious sovereign Lady Queen Victoria and those in authority under her, that they may minister justice to the punishment of wickedness and vice, and to the maintenance of true religion and virtue:—and that in all their thoughts, words, and works, they may ever seek the honour and glory of God, and study to preserve the people committed to their charge in wealth, peace, and godliness, that so in the eyes of all nations England's throne may be established, and her people exalted by righteousness.

LONDON :

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A S E R M O N,

PREACHED AT THE

CHAPEL OF EASE, WORTHING, SUSSEX,

SUNDAY AFTERNOON, NOV. 12th, 1848.

BY

THE REV. DIGBY HENRY COTES, LL.B.

Published by Request.

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A SERMON.

EPHESIANS vi., 18, 19, 20.

“Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. And for me that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel. For which I am an ambassador in bonds, that therein I may speak boldly as I ought to speak.”

IN one of his sublime compositions, I find the Psalmist of Israel representing the extension of the Jewish Church under the similitude of a vine. In his magnificent apostrophe to God occur the following words : “Thou hast brought a vine out of Egypt, thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land : the hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs into the sea,

and her branches into the river." As a kind of parallel to this, I read in the writings of the father of history that the last of the Median kings, in a dream, beheld a vine which sprung from his daughter Mandane, and covered the regions of Asia. By this was typified Cyrus the Great, the mighty founder of the Medo-Persian empire. Those of you acquainted with the properties of extension in the vine, will perceive at once how aptly it has been chosen to designate the progress of both nations. Taken from its parent stem, and planted in the soil, its branches soon increase with such luxuriance as to call for the pruner's care to check its too rapid development, whilst its roots strike out in every direction, and form, as it were, in the bowels of the earth beneath almost an exact counterpart to that we behold above. In like manner the Jews, once feeble and few in number, and oppressed by the tyrant Pharaoh, grew up a formidable and a mighty people, and became the terror of the surrounding nations. Their influence too was spread abroad, and even in their humiliation and abasement there was something left which could procure them the respect and admiration of their foes, so that of them it might well be said, "Judah fallen is Judah still." As the vine, so also was the Medo-Persian kingdom. I see Cyrus its founder delivered into the hands of a herds-

man to be exposed in the forest glade, and I dread lest some wild beast of the plain should come upon him and tear him in sunder. And yet I feel this cannot be, for a voice is whispering in mine ear, Yon babe thou seest shall be my shepherd, and shall perform all my pleasure, even saying to Jerusalem, thou shalt be built, and to the temple, thy foundation shall be laid. Meanwhile the child is deposited by the foot of yonder tree, and the herdsman goeth on his way, vexed to destroy, but afraid to save. The will of God, however, must be accomplished, and he will strive and he will plead with this creature of his hand, and the herdsman shall return. Lo ! already he returneth to gaze for the last time on the infant devoted to death ; and struck with its beauty and its plaintive moans, he taketh it to his own home and committeth it to the care of a tender spouse. She receives the child gladly, perchance in the room of him who had lately died, and as she bends her o'er its form, she seems to realize to me our first mother watching by the side of the newly-born Seth, and exclaiming, God hath appointed me another seed in room of Abel, whom Cain slew. Thus was Cyrus saved, and his protectors, as it were, unconsciously nursed him for the Lord ! I take up his history after the time when he defeated his would-be murderer on the tented field ; province after

province yields to his irresistible might : the waters of Euphrates are turned in their course, and that great city, Babylon, that mighty city, is fallen, fallen before him. Ere long both Lydia and Egypt shall be added to his dominion ; and so cruelly will his successors exercise their extensive power, that they shall be designated under the figure of a bear, to whom men shall say, " Arise and devour much flesh." You have seen, therefore, that according to the Oriental mode, the vine was employed to denote the extension of the Jewish and Persian nations.

But it has been also put to higher uses than that to which your attention has been called. Turn we to the Mount of Olives, with its vineyards far stretching before us. Not a murmur is heard, as if nature were pausing to listen to her mighty Creator ; oftentimes there had she heard the discourses of her God, and the pleasing recollection of the past is fixing her attention now. Lo ! it is the hour of the prince of darkness ; of the ruler of the principalities of this world. Yet a little while, and the Son of man shall be delivered into the hands of sinners to be crucified and slain. In spite of the anguish of his soul, the intervening space must be dedicated to the edification of his Church ; self must be forgotten. The spot on which he sat must be hallowed, not so much for its contiguity to the

place of his betrayal, as by a remembrance of the cheering words he uttered there to comfort his disciples in their hour of need! Oh! I can imagine well the deep emotions they would feel when they revisited this scene of their Master's love; oh! the warm gush of the memories that would be tiding then o'er their bursting hearts! For if from pure imagination alone the crusaders of modern times, who went to deliver the sepulchre where Jesus had laid from the hands of the Moslem infidel, knelt on beholding Jerusalem, and wept aloud for joy, what must they have felt on revisiting the Mount of Olives?—they who had handled and had listened to the Lord of life and of glory. Would they not speak one to another, saying, Remember ye not his words, "I am the true vine, and my Father is the husbandman; abide in me and I in you; I am the vine, and ye are the branches?" Would they not join hands together and declare their intention to live in brotherly unity and love? There, there he sat, would involuntarily escape from their lips, and therefore let there be no more strife betwixt me and thee, for we be brethren. The identical vine their Master had chosen to illustrate the near connexion between himself and his spouse the Church, would further, by its presence, confirm them in this feeling; and what opportunity, with all these circumstances com-

bined, so fitting as that for them to vow, with the help of God, a nearer communion with each other ?

The vine, then, is also employed to convey the idea of mutual relationship subsisting between Christ and his spouse the Church, and between the members of that Church one with the other,

Now, we would ask, is there any probable ground to suppose that Jesus, when he employed the vine in the manner just referred to, intended an allusion to the passage in the Psalms we have already quoted, in which passage the vine was employed to designate the extension of the Jewish Church ? We think there is ; and we hesitate not, therefore, to affirm, that by a consideration of the two passages we are led to this idea, that the extension of Christ's kingdom upon earth, humanly speaking, depends upon the unity of its members. At any rate, we have the two leading ideas of extension and unity presented to our minds by the metaphor of the vine—in both cases referring to the Church of God ; and strange indeed it would appear to us, that these ideas should be deemed to stand independently of each other. Oh ! then, how ought we, on this the last occasion permitted us of addressing you from this place, how ought we to impress on you the doctrine of strict christian unity ; to urge you

to be praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel; for which I am an ambassador in bonds, that therein I may speak boldly as I ought to speak.

But, before we proceed to treat more particularly of the doctrine of christian unity, we must place before you in a tangible form the thoughts arising from a perusal of the context—unless, indeed, we would wish to lose that beautiful connexion so apparent in our subject. To this end, then, we would ask you to observe, that in the New Testament the christian career is compared with the warrior's life. "Fight the good fight of faith"—"Watch you stand fast in the faith"—"Quit you like men, be strong." These and similar expressions denote at one glance that we are embarked in a contest of such a nature, as to require the greatest energies we are possessed of to overcome the foe. Quit you like men, be strong. Yes! for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Quit you like men, be strong. Yes! I find much to be afraid of here: I realize to

myself the presence of my great enemy in the same manner as the first weary mariners of the Cape were said by the poet of the expedition to behold the genius of the coast surrounded by waves : with his head wreathed with clouds, and with tempests and with storms, and his hand up-raised to bid the intruders welcome to the rocks where beat the angry surf. I too see my foe, and I fear to give him battle ; he is armed at every point with the honors, the pleasures, the enticements, of this world ; he had power enough to vanquish the innocent by his arts, and what will he do with me the guilty ? My own nature is aiding him in the contest. I feel there is an enemy within me, who parleys with him in the camp without ; and the things I would I do not, and the things I would not those I do. Beset and defenceless, I know not how to relieve myself ; and then I request that I may die ! It is enough, now, O Lord, take away my life, for I am not better than my fathers ! But in the greatest difficulties, there is some hope still left ; and the darkest hour of the night is that which precedes the dawn ! Peter, bound between the soldiers in the prison, was startled from his sleep by the presence of a heavenly messenger who came to conduct him thence ; and Jeremiah was encouraged to tell the children of Judah the impending judgment of God. “ Arise, and speak

unto them all that I command thee. And they shall fight against thee, and they shall not prevail against thee, for I am with thee, saith the Lord, to deliver thee." Even so in our deep affliction at the thought of the conflict before us, the Spirit saith expressly to each of us—to you and to me—my grace is sufficient for thee, my strength shall be made perfect in weakness. And again, in the words of the context, he saith. "Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

Oh ! for that sublimity of thought which could conduct a fabulous goddess on her journey from the realms of light to a deep recess in a burning mount, and there and then, in spite of the din around, could with calmness present her to our view as begging from some fabulous god his heaven-wrought armour for her illustrious son, in order that, endued with these, he might shine with glory till he shone no more ; and there, in spite of the din around, could hold up a burnished shield with its devices of land, and of sea, and of sky, and the varied events of our earthly life. For possessed of this, I would tell you the difficulties encountered to procure your armour for you,—the intercessions of the Son, and the groanings of the Spirit on that behalf ; I would place your beautiful weapons piece by piece be-

fore you, and ask you to admire their symmetry and prove their temper. But, alas! my conceptions fall far short of the magnificence of my subject, and I know hardly how to address you. The eloquence of the apostle steps in to my aid, and almost in his words, I can say to you, Lo! here is truth for your loins, righteousness for your breastplate, the preparation of the gospel of peace for your feet: the shield of faith, aptly ornamented with the Redeemer's trials and victories, is here to quench the fiery darts of the wicked: the helmet of salvation for your head, and the sword of the Spirit to subdue your foes beneath you. Arm, then, yourselves with this armour provided of God, and onward on your course—onward, onward; and as you increase from strength to strength, O remember, in the words of the text, to be always praying with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. And for me that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel. For which I am an ambassador in bonds, that herein I may speak boldly as I ought to speak.

Why we ask you to act up to what is enjoined in the first part of the text, viz. to be constant in prayer, will be manifest from this consideration.

It is not enough that armour should be given to the soldier—he must be taught how to use it, and how to keep it bright and fit for service: the rust may deprive his sword of its edge; his shield may require somewhat of repair in those parts which the lance of the foe has injured. To guard, therefore, against these probable contingencies, the christian warrior is told “always to pray with all prayer and supplication in the Spirit,” since it is prayer continually made that keeps the sword of the Spirit in order—that renews the battered shield: and shows the believing warrior how he must employ his weapons against the foe. Oh! as in the times of old, those who aspired to the dignity of knighthood watched the whole night previous to their receiving that honour by the side of their burnished armour, and prayed and fasted near it, with nothing but the taper’s light to soften the gloom around, contented for all this next morn to receive the accolade on their shoulders, from the hands of their king or their warlike chief; so must ye who aspire to the dignity of christian knighthood pray and watch by the side of your armour in this your night of gloom and of sorrow, with nothing but faith in Christ to render the darkness supportable—contented for all this to receive on the morn of the resurrection day the guerdon promised by God;—yes: ye must pray, yourselves

for yourselves, and that continually ;—yes: ye must persevere in this exercise till the contest is ended. Remember that king of Israel who visited the prophet Elisha when labouring of the sickness whereof he died. Being told to smite with his arrows on the ground, he smote thrice, and then stayed his hand ; and the man of God was wroth with him, and said, “ Thou shouldst have smitten five or six times, then hadst thou smitten Syria until thou hadst consumed it ; whereas now thou shalt smite Syria but thrice.” And it is recorded that he smote it thrice : but it is not recorded what anxieties and fears he suffered, lest when the number prophesied was accomplished, he might have to change places with his once-vanquished foe ; and, oh ! when his dying hour was near, and showed that his anxieties on this head were not destined to be realized, still what agony in the thought that his beloved Jerusalem would fall, and that he might have saved it had he but persevered in the course he commenced so well ! And such may be your fate if your perseverance slackens ; you may have, whilst in the enjoyment of health, a dread of the final triumph of your enemy, or, at any rate, on the bed of death, to mourn most bitterly at the idea that ye could have produced more fruit in the day of your probation.

The christian warrior has been presented to

your view as possessing all things requisite for the conflict in which he is to be engaged ; but he has been presented seemingly as one who is to fight by himself alone. He is now, however, to be brought before your notice as a unit of a mighty host. That host is known in the courts of heaven by the name of the saints ; they are preparing their foreheads to receive this impress. The redeemed are making ready their robes to be washed in the blood of the Lamb. As they march through this world they have nothing to recommend themselves to its devoted followers : it was prophesied of their Great Captain ; he hath no form nor comeliness, and when we shall see him there is no beauty that we should desire him : they know this—they recall to mind the treatment their Master experienced, and they feel they have no right to complain, since the servant is not greater than his Lord ! Yet the discerning amongst mankind will see something in this host to admire ; beneath the garment of serge the wise ambassador of old could perceive qualities that would raise a country recovered from the waves to the proud eminence she enjoyed ; and whilst others smiled and mocked at the deputies of that land for the homeliness of their garb, he would rather tremble at the thought that these were the men who would shake his master's dominions to the centre, and

establish an empire to rival that of his fatherland. And so with the saints of God. Man of the world, thou mayest despise the followers of the Redeemer, and yet I tell thee, their virtues will put thee to open shame. I challenge thee to compare thyself with them. Dost thou value perseverance? it is theirs. Dost thou set a price on patience of soul? it is theirs. Dost thou admire contempt of danger and of death? so do they—this is theirs. What hast thou which they have not? What hast thou, except it be the vices which shall plunge thee into hell? Man of the world, behold! such are they whom thou contemnest, weighed in thine own balances. But I will compel thee to a further comparison. Hast thou meekness? Hast thou faith? Hast thou gentleness? Hast thou joy? Hast thou peace? Hast thou long-suffering? Hast thou goodness? Hast thou temperance? I tell thee, nay; these qualities, on which all our happiness below depends, are not to be found in thy catalogue of virtues! Why then boasted thou thyself against the saints of God, who possess all these things? Man of the world! see thou to this. If reason be not totally obscured by sin—if revelation, supported as it is by arguments of the highest order, be not a lie—there are balances in which the saints and thou will be weighed together, and whilst there is a heaven prepared for them, there is a lake that

burneth with fire and brimstone prepared for thee—Man of the world ! Patient enough and sagacious enough to secure thine earthly prosperity ! see thou to this—with the company of saints endowed with the qualities described ; the Christian warrior has an intimate relationship, like to that which the members of an army have one with the other, when marshalled on the battle-field. This relationship is of a double character,—it consists in the receiving of aid in the time of need, and in the giving it, when his fellows require assistance at his hand. The soldier of an earthly monarch will step out of his way to relieve a comrade surrounded by a hostile band, and the soldier of Christ will act in a similar manner. The soldier of an earthly monarch will cry for help when pressed by overwhelming numbers, and the soldier of Christ will demand that his fellows the saints should participate in his conflicts, and be ready to assist him with their prayers at the throne of grace. Yes ; there is an intimate relationship between the members of Christ's army ; as well talk of the chances of victory to a disorganized host, where each man is to be found fighting by himself, independently of his fellows, as that the kingdom of Christ can cover the earth, if his followers stand not shoulder to shoulder together, ready to help each other, as God for Christ's sake has promised to help

them. This is an all-important doctrine, but one which, alas! occupies about as little attention as may be in the minds of professing Christians.

My brethren, let us watch lest we be found amongst the number who live not in christian unity with their brethren. There being a bond of unity between the followers of Christ, inquire we in what this bond consists. O ! at this moment, my brethren, throughout the breadth of the land, the congregations are assembled to hear the word of God ! Their prayers are just ended, and are now being presented as a sweet smelling savour by the intercessor for man to the God to whom they were addressed. In their prayers they have been praying for you, for they have besought God to make his chosen people joyful. In their prayers they have been praying for me ; for they have asked the Giver of all good things " to bless his inheritance." We have been remembered by them, and we have not been unmindful of them in return. The invisible bond of union is passing between us, the prayers they and we have uttered in obedience to the apostles' command, "Pray for all saints," are now uniting us together in the presence of Christ. And not only in its public, but also in its private exercise, prayer is a great bond of union between the saints of God. When the sun has declined in this hemisphere of ours, and we are lying buried in re-

freshing slumbers to prepare us for the toil of the ensuing morn, Jehovah's name is syllabled by other lips, and other hands are raised in honour of him "who walketh on the wings of the wind and maketh the clouds and thick darkness his resting place." Then, though unconscious, we are remembered by the church of God, and distance cannot sever the bond of unity between us. Oh ! if the heathen in his ignorance trusted in his amulets and charms—oh ! if the Christian, under the influence of a superstitious church, placed reliance on the bones of his saints, and the wood of the tree whereon the Redeemer was said to suffer, and both were happy in the protection these were supposed to give ; how much more ought we, better enlightened than they in the objects of our worship, but I trust not less devotional than they to objects believed to be worthy of our veneration and love ; how much more ought we to rest contented in the midnight hour, secure of this, that the saints are praying for us ! I feel myself a delight in this reflection, and I learn from it the meaning to be attached to that promise uttered by Jesus : " If a man leave father and mother and brethren and sisters for my sake, and the gospel's, he shall receive in this present time an hundred fold, and in the world to come life everlasting."

Yes, man of God, to all appearance, thou mayest be friendless, and yet I tell thee thou art

not friendless ; thou mayest have no guards, like some jealous monarchs of the world, to protect thee from the attacks of the foe, and yet I tell thee, that the tree of life, surrounded by the flaming swords of the cherubim and seraphim, was not more effectually cared for than thou art ; the prayers of the righteous continually surround thee, and the hearts of the saints are yearning towards thee. Man of God ! believest thou the communion of saints ? I know that thou believest. Then think upon these things, and rejoice with an exceeding great joy.

The apostle concludes this interesting subject by expressing a wish that the church of Ephesus would pray to God on his behalf. If you examine the text, you will learn at once from the phrase " ambassador in bonds," that the epistle before us was written from Rome at the time St. Paul was held in captivity there. The circumstances of the Roman empire at this period, were of a nature to strike terror unto the stoutest heart. By degrees that city, which had held its sway over the three discovered continents of the globe, had fallen from its lofty position ; the luxuries of Asia had enervated its sons ; the sculpture and the paintings of Græcia's favoured land had refined its manners, and with that refinement had brought in a flood of vices upon its warlike gates which undermined their founda-

tions, and at length prostrated them to earth. Rome had accomplished its destiny, and was gradually seeking to make way for the fifth prophetic kingdom. Nero was now its chief, and under his government assassinations and murders were rife ! Already his own mother had passed away through his brutal instrumentality, and no man could call his life his own. St. Paul had appealed from Festus to this Cæsar, and to this Cæsar he had been sent in accordance with that appeal. In his own hired house, with a soldier to keep him, the apostle taught some of the noblest citizens of Rome, and yet notwithstanding he was a prisoner in a capital where human life was almost valueless,—notwithstanding his name was noised abroad so that he probably was a competitor for public notice with the vain and jealous emperor himself, I find in the passage before me not one wish that the Ephesians should pray for his safety on his own account. It would, indeed, have surprised me, had such a wish been shown, because I know that death had no terrors for the holy Paul. Yea, rather sometimes a thought would flit across his mind, how sweet it was to die to be with Christ, and imagination would catch at the idea, and expand it until the glories of the third heaven were recalled, and the unutterable words he once heard, and the scenes he once saw, and the company of the saints he once beheld,

burst forth again before him, as they did in the days gone by, and Abel, and Abraham, and Isaac, and Jacob, and Elijah, and Elisha, and that James whom he knew, and whom Herod had slain, all seemed to come forward and congratulate him, and all were anxious as heretofore to draw his attention to the hand from the throne holding forth the crown of glory and the harp of thanksgiving and of praise. Oh! with such a prospect as this before his eyes, it were incongruous to suppose that the blessed Paul could wish to live for aught this world could give.

But if the apostle feared not death, he might desire to remain here, in order to advance the kingdom of his God upon the earth; he had tasted how gracious the Lord was to those who believe in him, and the true spirit of Christianity was working in his breast; he wished that others should partake of the happiness of knowing Christ, and therefore he asked the church at Ephesus, to pray that he might be delivered from his bonds, in order that he might go forth and preach the unsearchable riches of the Gospel. And I feel that there may be even something more than this. Was it possible that the spirit of looking into futurity with which he was endowed, and by which he probably saw that the church of Ephesus itself might have need of his assistance to preserve it from threatening dan-

gers and gross defections of some of its members from the faith of Christ; was it possible, I say, that this in part could have induced him to ask their prayer? Alas! no such feeling as this could have existed on his part. The last time he saw the assembled church of Ephesus, they had fallen on his neck and wept, because he had told them that they should see his face no more! And yet those very tears perchance were the cause of the boldness and affection displayed in his present request. They had loved him for his ministry amongst them, and he thought that, if actuated by that love, they continually prayed for him, perchance they might be saved from falling from that doctrine which he taught. Incalculable blessing! he asked them to pray for him, and that prayer was to return to their bosom, loaded with benefits of the highest kind!

My brethren, I too have had a dispensation committed unto me; I too must preach the Gospel; I dare not return if I would. The gulf is impassable to me,—I must press forward though I die for it. Pray then for me; though not in bonds like the apostle for the Gospel, I have a vow upon my soul, to extend its influence around. Pray ye that I may discharge that vow. There are souls to be won, and souls to be lost,—carelessness or indifference in me may be the

means of some of your brethren suffering perdition in the world to come. I dread to think that I may have their blood upon my head; I dread to think lest they may drag me with their own hands to the bar of justice, and with accusations repeated on accusations, sink me to the lowest abyss. Pray ye that I may be freed from this awful condemnation. Man of wealth! seest thou thy poorer brother sitting in yon place? There are many similar to him in a distant parish, and I shall have to visit them in their hovels when thou art far away, and the words I then shall utter, perchance may save or ruin their souls for ever. Pray ye that I may discharge the solemn duty of consolation to the poor aright,—in too many instances, alas! the only bright spot in their troubled life. Man of poverty and woe! thy richer brethren dwelling far from here, have their times of trial and of sorrow, when religion causes her voice to be heard even in the midst of the king's palaces. Pray for me, that if called upon I may then perform the Saviour's will, not only by leaning to the side of his merciful offers, but also in denouncing the rich impenitent if occasion requires. Parents, pray for me! by the love you bear your child, pray that I may discharge my duty aright to children far away. A word in season may do much for them, and a word withheld, may tend to stay their course to the realms

of bliss. Children, pray for me ; the tender Jesus could instruct his elders, and your prayers may benefit my ministry. Pray for me one and all. Oh ! I beseech you by the mercies shown you, to apply to me particularly that prayer offered up at stated periods by the Church, " that it would please God to give me who have been ordained to this holy function his grace and heavenly benediction, that both by my life and doctrine, I may set forth his glory, and set forward the salvation of all men ;" and may a gracious God receive your prayers on my behalf,—through the merits of him who taught his apostle by the Spirit to write to the church at Ephesus. Pray for me that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel. For which I am an ambassador in bonds, that therein I may speak boldly as I ought to speak."

LONDON :

G. J. PALMER, SAVOY STREET, STRAND.

A S E R M O N,

PREACHED AT THE

V I S I T A T I O N

OF THE VENERABLE THE ARCHDEACON OF DERBY,

HELD IN ASHBOURN,

ON FRIDAY, JUNE 23, 1848,

BY

EDWARD COX, A.M.,

INCUMBENT OF PARWICH AND ALSOP-EN-LE-DALE, DERBYSHIRE.

PUBLISHED BY REQUEST.

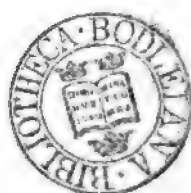
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1848.



TO
THE VENERABLE THE ARCHDEACON OF DERBY,
AND THE
REVEREND THE CLERGY ASSEMBLED AT THE VISITATION,
HELD IN ASHBOURN
ON THE TWENTY-THIRD OF JUNE,
THE
following Discourse,
THEN DELIVERED BEFORE THEM, AND NOW PUBLISHED BY REQUEST,
IS
RESPECTFULLY INSCRIBED
BY
THEIR FAITHFUL AND OBLIGED SERVANT,

EDWARD COX.

Parwich, July 3, 1848.

A S E R M O N.

I TIMOTHY C. 4, v. 16.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this, thou shalt both save thyself, and them that hear thee."

SUCH was the exhortation addressed by the Apostle Paul to one, whom in the language of christian affection, and as having been the honoured instrument of his conversion, he calls his "dearly beloved Son;" his "own Son in the faith."

This youthful disciple and convert of the Apostle's, became also his fellow labourer in the work of the ministry; and the admonition before us is addressed to him specifically in that character, as a minister of the Gospel of Christ. But it is addressed not to Timothy only, but to all in every age, who are called to sustain the same high and holy office. Our ministry is *essentially* the same now that it was then; the same in its Divine Author; the same in its object; the same in the qualifications needful for the right discharge of its duties; the same in the awful responsibility that belongs to the sacred office itself. "I send thee," said the great Head of the Church to his servant Paul, (Acts 26, 17.) "I send thee, to open their eyes, and to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith, that is in me." Such was the commission given to the Apostle Paul, and such, in fact, is the commission given to his successors in

the Christian Ministry to the end of time. To us is committed this same word of reconciliation ; to us is the same charge given, "preach the word ; be instant in season, out of season ; reprove, rebuke, exhort, with all long suffering and doctrine ;" the same exhortation, "take heed unto thyself, and unto the doctrine, continue in them,"—enforced by the same encouraging motive, "for in doing this, thou shalt both save thyself, and them that hear thee."

But "who is sufficient for these things ?" Which of us, in looking within, and enquiring into the resources with which he is furnished for the right performance of such a commission as this, but must be constrained to cry "who am I, that the Lord should send me ;" to feel his own utter insufficiency for the work ; and to confess his entire dependence on a strength not his own,—a strength, which for our comfort, it is said, shall be "made perfect in our weakness," and through the power of which we are privileged to say, "I can do all things," "I can do all things through Christ which strengtheneth me." "Lo !" said he, "I am with you alway, even to the end of the world."

May He be graciously present with us at this time by His Spirit, while I endeavour, with all humility, to deduce from the words before us, such instruction, as with His blessing may quicken us to increased fidelity and zeal in the work to which He hath appointed us.

The obvious division of our text is,

- I. The exhortation given to us, as Christian Ministers.
- II. The encouraging motive by which it is enforced.

May I beg your indulgent attention in the consideration of these two particulars.

- I. The exhortation, &c.

"Take heed unto thyself, and unto the doctrine ; continue in them."

It is not surely without reason or meaning that the

Apostle addressing Timothy on the grand object of the Christian Ministry, viz., the *salvation of souls*, places a *personal* caution first in order,—“take heed unto thyself.” This same Apostle had before given the same caution to the elders of the Church of Ephesus which he now gives to its presiding Minister. (Acts 20, 28.) “Take heed unto *yourselves*, and to all the flock over which the Holy Ghost hath made you overseers.” The charge of the flock binds the Pastor to take heed to himself. So here: “Take heed first unto thyself.” “Take heed to thine own *personal example*; be thou an *example* of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.” (v. 12.) And it is not difficult to see the intent and the wisdom of this caution. For, if it be true of Christians in general, that they are “lights to the world,” and are exhorted to “let their light *shine* before men, that others seeing their good works, may be led to glorify our Father which is in Heaven,” it is still more emphatically true of Christian *Ministers*. We, by virtue of our very office, as teachers of others, are as “cities set on a hill, that cannot be hid.” We are not only Christians; but Christian *Teachers*. In a subordinate sense, it is true of us, as was said of our Divine Teacher, that we are “set,” both “as Leaders and Commanders to the people.” But, “how,” we may ask, “can he be in authority a *commander*, who is not in example, a *leader*?” The eyes of our people are upon us; and though they cannot look into our *hearts*, they can and do watch our *conduct*. The careless and unconverted among them especially, are very quick-sighted in discerning the contrarieties that exist between our preaching and our practice. Will they not be apt to regard our teaching, however holy, however excellent, but as an idle tale, which we ourselves do not believe; our ministerial office itself, but as a trade by which we seek to get our living, if the excellence and soundness of our

doctrine be not set forth by the purity and sanctity of our lives ; if, for example, while we preach against conformity to the world in its vain and sinful amusements, its covetous and ungodly practices, and exhort our hearers to “ come out of the world and be separate, and not to touch the unclean thing,”—we ourselves are seen to be, in these things, “ of the world.” Inconsistency here will not only mar the fairest prospect of success, but render our ministry itself contemptible in the eyes of those whom it is designed to bless, and make the religion we profess, to seem but as a mere pretence, a “ cunningly devised fable.” In all ages, the cause of true religion has been more injured by false friends and inconsistent professors, than it has ever been hurt by declared enemies. But assuredly, no man is so likely to bring discredit on religion, and make the enemies of the Lord to blaspheme, as that professed Minister of the Gospel, who with the law of truth on his lips, is giving no *exemplification* of it, or still worse, *contradicting* it in his life. It was said of some teachers of the primitive age, that their co-evals “ took knowledge of them, that they had been with Jesus.” Let the world now be conscious of a like conformity on our part, in our *life*, no less than in our doctrine, to the spirit of the same Saviour. Let them be conscious of our communion with Him “ in all things pertaining to godliness.” Then only, can we expect to teach our people with “ authority, and not as did the scribes.” “ Certainly,” writes Bishop Hopkins, “ preaching never comes with such power and energy into the conscience, as when the minister preacheth as well by his *works* as by his word ; and to induce the people to it, is first obedient himself to the truths which he teacheth them. Men are easier led by examples, than by precepts ; for though precepts are the more *exact*, yet examples are the more *easy* way of teaching : and he is a perfect workman who joineth both together,—neither

teaching what he will not do, nor doing what he dares not teach." "And therefore," he adds, "it is observed of our Lord Jesus Christ, the great teacher of His church, that 'He began both to *do* and to *teach*.'"^{*}

But the Apostle's admonition, "take heed unto thyself," connected as it is with what follows, viz., the securing of our *own* salvation, as well as the salvation of those who hear us, must needs look deeper than our *personal example*. It manifestly has respect to our own *inward*, experimental acquaintance with the saving efficacy of that Gospel which we preach to others. 'Take heed that thou thyself be *personally interested* in it; see to it, that all is right between God and thine own soul.' To take heed to ourselves in *this* point of view, is to "examine ourselves, whether we be in the faith; to prove our own selves." And need we be reminded that *this* "taking heed to ourselves," is as necessary for *us* who preach as it is for those who hear us; that by the solemn ceremony of our ordination to be Ministers of religion, we are not necessarily true believers in Jesus; yea, that it is very possible to preach Christ to others, and yet to be ourselves cast away! Here, then, is the most important subject for enquiry in examining into our credentials for the Ministry; most important, both as regards ourselves and our hearers,—our *own* salvation and *theirs*. It is certain that we are lawfully called to the Ministry of the Gospel by those, who, in our own Church, have authority given unto them for this purpose. But our chief enquiry should be, not as to the lawfulness of the outward call by which we are made *ministers*, but as to our being partakers of that holy and heavenly calling of the blessed Spirit by which we become *true christians*. Have we each been inwardly taught of God to know, to believe, and to rejoice in that Saviour whom we preach? Is He precious to our own

souls? Are we able to say of Him, with humble hope, "*my* Lord and *my* God?" He loved *me*, and gave himself for *me*! Is His love shed abroad in our hearts by the Holy Ghost given unto us? It is only when we can thus speak *from* the heart, of the "unsearchable riches of Christ," that we are likely to speak *to* the heart. Without this inward speaking of the Spirit to our own hearts, we may confidently assert the lawfulness of our ecclesiastical call, and may boast of the legitimacy of our succession,—but our own spiritual condition is indeed desperate, and our ministry will be *feeble*, if it be not *powerless*, as to its intended aim—the Salvation of those who hear us. For even truth itself, "the truth as it is in Jesus," unless its influence be felt by ourselves, and has impressed our own hearts, is hardly likely to come home with power and effect to the minds and hearts of others. It is that which we have "seen," with our own eyes, which "we have looked upon," and not only so, but which "our hands have handled of the word of life," which we must declare to our people, if we desire them to have joint "fellowship with the Father, and with his Son Jesus Christ."

We might apply the admonition "take heed unto thyself," still further,—to our own daily growth in grace; to beware of the danger that, in a spiritual point of view, peculiarly besets us as *Ministers*; the danger, I mean, of neglecting our own vineyard within, while cultivating the wilderness without; the peculiar danger of not seeking food for our own souls, in the daily self-application of the life-giving word, while providing for the instruction of our people; in other words, the danger of forgetting the *Christian* in the *Minister*. On this and on other points of self-application, arising out of the personal caution before us, we might profitably dwell, but time forbids; and I proceed to the second part of the Apostle's admonition, "Take heed

unto the doctrine:" that is, unto the *teaching*, for so the word signifies. Take heed to the kind of teaching which you give; to your public instructions. Take heed that it be *truth*, and only truth that you teach and preach; such as will tend to save, and not to ruin the souls of them that hear you. This caution has respect as well to the *subject matter* of our teaching, as to the *mode and spirit* of it.

It has respect to the *subject matter* of our teaching. In every age of the Church, even in that of the Apostle's, this caution has been needful; because the heart of man is the same, deceitful and being deceived; and Satan the great deceiver continues the same. In every age he has his ministers at work in the Christian Church, "false Apostles, deceitful workers," sowing tares among the wheat, "teaching for doctrines, the commandments of men," "that turn from the truth," *hindering* the Gospel, which they are not able to destroy. It would be strange if the Christian Church of our own age were exempt from that false teaching and perversion of the great truths of the Gospel of Christ, which have characterized the visible Church of every generation even from the days of the Apostles. We are not, therefore, to be surprised that there should arise now from among ourselves, teachers of "another gospel," than that which was taught by the Apostles and by the Reformers of our Church from Popery; going about to establish the righteousness of *man*, rather than the righteousness of Christ, as the ground of hope towards God; nor, that there should be others, who, falling into the contrary error, and rejecting the law of God as a rule of conduct, turn the doctrine of free grace into lasciviousness. Neither are we to be surprised, greatly as we lament the fact, that there should be in the present day, teachers of the delusive and dangerous theory of the necessarily, inherent efficacy of the two Sacraments; affirming of baptism, either that it is *itself* regeneration by

the Holy Spirit of God, or else, (which is little more than a distinction without a difference,) that it is always *accompanied* by that inward change ; and speaking of the Lord's Supper, as though it were some mysterious, self-operating rite, capable of imparting grace to the receivers. Thus, identifying the *signs* with the *things signified* ; and practically, explain it as they may, substituting the outward ceremony in the one Sacrament for inward renewal of heart ; and in the other, for faith in the atoning blood of Jesus ; making the Sacraments, not as our Church teaches, "the signs and seals, and a means of grace, but more than this, the source and fountain of grace."*

It must needs be, until the age of millennial glory and purity arrive that such offences should be found in the visible Church ; "in which (Article 26.) the evil be ever mingled with the good ; and sometimes the evil have chief authority in the ministration of the word and sacraments." But against these and similar errors in doctrine, we, as Ministers of the Gospel, are to take heed. And while we are to be on our guard against prevailing error, come from what quarter it will, we are to see that what we teach be in strict accordance with "the word of truth," the Gospel of Jesus Christ. We are to speak "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual."

The great *foundation* of all we have to say to our flocks, must be, "Thus saith the Lord." We must warn them, not to take their religion upon *trust* from our lips, as though "the Priest's lips keep knowledge" in the sense of being an infallible, *authorized* interpreter of the Scriptures : but we must tell them to "search the Scriptures daily whether these things are so ;" not to build their faith on any human authority, but to examine in a prayerful, humble spirit for

* Christian Observer, 1848, p. 235.

themselves; to compare our sermons and the doctrines we teach with the *Book* whence we profess to draw them. We must declare, without reservation or equivocation, in the language of our 6th Article, that "whatsoever is not read therein nor may be proved thereby is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation;" and, as we have solemnly pledged at our ordination, that we are "determined out of the said scriptures to instruct the people committed to our charge; and to teach nothing as required of necessity to eternal salvation, but that which we shall be persuaded may be concluded and proved by the Scripture." Such, we declare to be the sole *authority* for all our teaching on articles of faith, the voice, not of the Church, but of Scripture. And "if the Church be thought to speak with authority as well as Scripture, it is only because in our judgment, the Church and the Scripture speak the same things;" that whether by the oral teaching of her ministers, or by her written articles and formularies; her voice is but the echo of the authoritative word. But, if in any point, the Bible should say one thing and the Church another, then, as Churchmen we declare, we bow to the authority of the Bible, and reject that of the Church. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Such then is to be the *source* from which our teaching is to be derived. "If any man speak, let him speak as the oracles of God." "The only Divine record we possess, and the one standard of truth and error, to which all must appeal, and by which all may be guided into truth."^{*}

But it is plain that the Religion of the Gospel, like every other system of truth, must have some *principles* which are peculiar and *essential* to it; the belief of which

* Bishop Shirley's Bampton Lectures, p. 25.

is necessary to salvation. And these essential principles are to form the chief subject matter of our teaching, and to be constantly enforced on the minds and consciences of our hearers. It is not difficult to ascertain what these peculiar and essential truths of the Gospel are. They do in fact pervade the whole of the Scriptures, and are mutually dependent on and connected one with the other, so that together and unitedly, not singly and separately, they form the Gospel of Salvation.

The first of these essential truths, and that which forms the basis of the rest, is the *infection and helplessness of our nature*. The very foundation of the Gospel plan of Salvation rests on *this*,—that man, every man, in his natural state, is a corrupted creature; that God made man upright, but that by sin he has lost that image and likeness of God in which he was at first made, that as Scripture says, his “heart is deceitful above all things and desperately wicked;” that “in his flesh,” that is, in his fallen human nature “dwelleth no good thing;” that (Article 9.) he is “very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore, in every person born into the world, it deserveth God’s wrath and damnation.” Moreover, that such is the depth in which man has fallen, that (Article 10.) “he cannot turn and prepare his own heart by his own natural strength and good works, to faith and calling upon God.” This truth, this humbling truth, of man’s lost and helpless state by nature, we must urge again and again on the minds of our hearers. The full and explicit maintaining of it is necessary in order to subdue the pride of the natural heart, to humble it, and make it feel the *necessity* not only of a *Saviour*, but a *Sanctifier*. If this doctrine of man’s naturally depraved, and consequently ruined state, be not clearly enforced; if, through false tenderness, it be palliated or disguised; if we teach,

that as the world is growing older, the heart of man is growing better, we can produce no other effect by this false teaching, on the minds of our hearers, than coldness and indifference to the "one thing needful;" we are *practically denying* the necessity either of "repentance towards God, or of faith towards our Lord Jesus Christ." But when this foundation is clearly and distinctly laid down, as it is stated in the Articles, Homilies, and Services of our Church; and as we find it in Scripture, from Genesis to Revelation, when we teach (Gen. 6.) that "the earth is corrupt before God;" that (Rev. 8.) man, by nature is "wretched and miserable, and poor and blind and naked;" then is seen and felt the necessity of *redemption* through the Son of God; of His atoning blood, and justifying righteousness,—the *one* to procure the pardon of all our sins, the *other* to give us a title to glory.

This is another essential Gospel truth, we are to insist on,—*Redemption through the Cross*. We are first to exhibit the lost and perishing condition of man by nature, as represented throughout Scripture, and *then*, to lead our hearers to the Cross; to set before them, in all the fulness and freeness of his power to save to the uttermost, "*Jesus Christ and him crucified*;" to hold Him forth to every penitent sinner as the Lamb of God that taketh away the sins of the world. We are, (to borrow a homely but forcible expression,) we are to preach "*a full Christ to empty sinners*;" to say to them "ye are complete in Him," and seek to fix their faith on Him, as their "wisdom, their righteousness, their sanctification and redemption." This indeed is our most delightful theme, as it was that of the Apostle, "Christ and him crucified." We preach the terrors of the law to awaken and alarm, but the still small voice of the Gospel is the golden key that opens the heart to Jesus Christ. "I, if I be lifted up," says Jesus, "will draw all men unto me." No souls therefore can be *drawn* to him, nor *won* to him, if his

name, his *work*, his *cross*, his *glory* be not the foremost, the chief, the prominent theme of our ministry. The doctrine of the cross, is indeed from its importance, described as being not only a *branch* of Gospel truth, but *the* Gospel itself. "We preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness; but to them that are called both Jews and Greeks, Christ the power of God, and the wisdom of God." "I determined not to know anything among you save Jesus Christ and him crucified."

But another essential truth of the Gospel to which we must take heed if we would save ourselves and them that hear us, is the great doctrine of *Sanctification by the Holy Spirit*. We must preach the necessity, not only of obtaining a *title* to Heaven through the alone satisfaction of Christ, but also of a *meetness* for Heaven through the sanctifying influences of the Spirit; that all must be born again and quickened to newness of life before they can see the Kingdom of God. *Both* doctrines are necessarily connected with the truth of man's fallen nature. For, as *guilty*, we need the Almighty Saviour to atone for our sins, and reconcile us to our offended God; and, as *unholy* and *depraved*, we need the Almighty Sanctifier to cleanse and purify our hearts, to prepare us for God's service on earth, and for His Kingdom in Heaven. It is the Spirit's work to accomplish this in us. He convinces of sin; he brings us to Christ and shews us the way of Salvation through Him; he converts to holiness of heart and life all the elect people of God. The promise of Christ to his people was, that he would send the Comforter, even the Spirit of Truth, which should "dwell with them, and be in them;" and we must enforce plainly on all who hear us, that unless *they* have this Spirit, the Spirit of Christ, unless they be made individually, "Temples of the Holy Ghost," (though they may have been received into the visible Church, by the symbol of regenera-

tion,) they “are none of His.” I have thus alluded to the peculiar, distinguishing truths of the Gospel, which are to form the *subject matter* of all our preaching. I say not, that we are to *omit* other truths, such as those which relate to Christian practice, and to our duties towards God and towards our neighbour. These we are to inculcate in all their various and special details. But the truths that I have named, which are in fact the practical application of the great doctrine contained in our creeds,—the doctrine of Father, Son, and Holy Ghost, the three persons and one God of our Salvation, are the *essentials* of our religion; and they lie at the *root* of all Christian practice. [*For it is utterly in vain that we enforce the necessity of Christian *practice*, if we do not first, as the Apostle does, lay the foundation in Christian *doctrine*. The natural heart of man, which is “enmity against God” and true religion, was never truly converted, nor can his soul ever be saved by attention to the mere moral precepts of religion, however excellent in themselves. It is only the cordial reception of the great doctrines that have been mentioned, and their practical application to the soul, by the Spirit of God, that can accomplish this. And it is one of the great excellences of our own Church, as it has probably proved under God, her great bulwark against the assaults of her enemies, from within and from without, that she insists so strongly on the *doctrines* of religion. “The importance given to doctrine in the Church of England,” writes an eminent living Divine † of a foreign church, and never were his remarks more appropriate than at the present juncture, “is her safeguard. Without it, she would long ago have fallen beneath the assaults, not of rationalism, but of traditionalism and superstition. Let the ministers and members of the Church,” he continues, “set forth and main-

* The above between the [] formed part of the sermon, though not delivered from the pulpit.

† Merle D'Aubigné.

tain the purest doctrines of grace, as contained in the Bible and stated in the 39 Articles ; let them raise up on high, and firmly wave that glorious standard, and the evil spirits will flee away.”]

But it is not only necessary that we preach plainly and faithfully these great Gospel truths. This we must do ; but something more is needful, if we would be *successful* ministers, than a mere development of leading truths. Abstract truths may influence the understanding, but close and practical statements are required to affect the conscience and save the soul. We must, therefore, *apply* the truths we preach, *practically* and *individually*. As Nathan said unto David, “*Thou art the man ;*” so, if we would preach an effective Gospel, we must endeavour to bring the truths home to the consciences of our hearers *individually* ; to make them feel, as far as human instrumentality can go, their *own* interest, their *own* concern in these truths. The great truths of the Gospel must be plainly declared to each, but in special reference to the *sins*, the *trials*, the *responsibilities*, the *duties* of each. *Otherwise*, there will be no self-examination, no individual application. We must seek to convince each *individual* of sin ; of his *own* sin ; that *he* is involved in the guilt and ruin of the fall ; by nature and by practice a child of wrath, and an enemy to God ; and that if he would escape the punishment due to his sins, and obtain eternal life, he must with broken heart and contrite spirit, seek for reconciliation with the Father, through the death of the Son ; and for the renewal of his heart unto holiness, by the sanctifying influence of the Holy Ghost. We must, in our ministry, imitate the great Apostle, “warn *every* man, and teach *every* man,” and that not only publicly, but from house to house, “that we may present every man perfect in Christ.”

But a Christian Minister is to take heed to the *manner*

and *spirit* of his preaching, as well as to the *matter*. This division of our subject embraces a variety of particulars, on which much might be said with profit, but we confine our attention to *one*, which is in truth, the *principal*, and includes all the rest.

As the Gospel we preach is emphatically a message of *love*, so is the spirit with which we deliver it, to be a *spirit* of love. This is to be the grand peculiarity as to the *mode* of the delivery of our message. We must indeed take heed and "shun not," through the fear of man, "to declare the whole counsel of God;" instructing the ignorant, arousing the careless, rebuking the ungodly, as well as strengthening the weak and comforting the mourners in Zion. But our *faithfulness* as to the subject matter of our teaching, must be tempered with *love*, in the manner and *spirit* of our teaching. Much of the acceptance, and consequent efficiency of our ministrations depends on this, "speaking the truth in love;" in "meekness instructing those that oppose themselves," to our teaching. There is such a thing as *unfeeling* fidelity. But the truths we preach will lose half their force if they be not spoken from a feeling and affectionate heart; not indeed from an *affectation* of feeling, but from *genuine* feeling, as knowing the value of an immortal soul, and the price at which it has been redeemed. If indeed our hearts be in unison with our calling; if we have ourselves felt the power of the Gospel of Christ in delivering our own souls from the ruin they deserved, we shall feel, that any *other* spirit, than a spirit of tenderness and love, but ill becomes us in proclaiming the same blessed Gospel, even in its solemn denunciations against sin, to our fellow-sinners. Dependent ourselves on the same Giver and means of grace, as the meanest and guiltiest of those to whom we preach, and if saved at last, entering the same gate of Heaven as they, how shall we indulge any other feeling

than that of tenderness and compassion, even in our warnings and our rebukes? If faithfulness calls us to reprove the lukewarmness or inconsistencies of those of our flock who *once* seemed to run well, but now to be drawing back, our reproof will be in the spirit of the Apostle to the Galatians, "My little children, of whom I travail in birth again, till Christ be found in you." Or if we be constrained to use sharpness in exposing the lying refuges of the hypocrite and the ungodly, it will be in the spirit of the same Apostle, in that affecting declaration, "Many walk of whom I have told you often, and now tell you even *weeping*." Yea, we have a higher than any merely human example, the example of Him, who is a perfect pattern of faithfulness, and yet in his most awful strain of denunciation against sinners, could not suppress the yearnings of his compassion. He wept over sinners, even while denouncing judgments against them. "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Even such is the spirit in which his ministers are to enforce his word and warnings, his promises and his threatenings. And perhaps, it is not too much to say, that those ministers who have had most of this spirit of their compassionate Master, have been most honoured of God. It is not the most eloquent, the most brilliant, that have been most successful, but the most *affectionate*: and these will ever be the most *prayerful*. For where the spirit of love exists towards the flock over which the Holy Ghost has made us overseers, that spirit will manifest itself more in nothing than in our unceasing prayers on their behalf. Amidst our greatest discouragements, its language will ever be, not only "God is my record, how greatly I long after you all in the bowels of Jesus Christ," but also, "God forbid, that I should sin against the Lord in ceasing to pray for you."

The Apostle adds, "*continue in them*," having reference, no doubt, to *the former part* of his exhortation in the foregoing verses, on the ministerial work, as well as to that contained in the text. As that only is true religion which "endures to the end," so that alone is accounted a *faithful*, or is likely to be a successful ministry, which *perseveres* in the work, in spite of all discouragement. It is not to be denied, that there is often much to discourage and disappoint the faithful, zealous minister, in the work of his ministry. Often, as he looks around him, in his own appointed sphere, does he feel constrained to mourn over the little success that seems to attend his labours, and to cry, "Who hath believed our report ;" "I have laboured in vain ; I have spent my strength for naught and in vain." And under the influence of this feeling is he in danger of relaxing the active energy with which perhaps he first entered on his work. Hopes of success not realized, expectations not fulfilled, have damped his early ardour ; his love begins to grow cold, and his hands to grow weary in well-doing. The Apostle knew that amidst a world that lieth in wickedness, there would be these trials of our ministerial steadfastness. And therefore he exhorts to *perseverance*. "*Continue in these things*." Through evil report and through good report, whether your message be received with favour, or rejected with scorn ; whether your labours be crowned with present success, or seem to be expended on a barren soil that yields no return, still persevere, sustained by the consideration, that to employ the means is *your's*, to accomplish the end is *God's* !

II. But let us proceed to consider the *motive* by which the Apostle *enforces* his exhortation. And here, but few remarks must suffice. "Take heed unto thyself, and unto the doctrine ; continue in them : for in doing this, thou shalt both save thyself and them that hear thee."

The motive is two-fold.—I. Our *own* salvation is involved in it. II. The salvation of our people. I. Our *own* salvation. Thou shalt save *thyself*. We might, with some, unperstand this expression, as signifying “thou shalt save thyself from the guilt of other men’s sin and ruin, if thou be *faithful* in thy ministry. Thou shalt save thyself from the blood of lost souls.” As when the Lord said to his prophet (Ezekiel,) in the case of unsuccessful faithfulness, “thou hast delivered,” or saved “thy soul;” and on the other hand, in the case of *unfaithfulness*, “*his* blood,” (i.e.) the blood of the perishing soul whom thou hast not warned, “will I require at thy hands.” And, awful indeed is this consideration,—that *we*, as ambassadors from God, thus “*watch for souls as those that must give account*,” of the souls to committed to our trust! It is Chrysostom who tells us of the deep consternation that he felt on the perusal of these words, a consternation which he compares to the shock of an earthquake. And it argues but little knowledge and but little feeling of our pastoral responsibility, if *we* can read these words unmoved and unhumbléd, “We watch for souls!” How earnestly and how fervently should we seek for grace from above, so faithfully to fulfil our trust, as to be able to say to our flocks, in the words of the Apostle, “I take you to record, that I am pure from the blood of all men; for I have not shunned to declare unto you the whole counsel of God.”

But the words here “thou shalt save thyself,” rather denote this,—that faithfulness in the work to which we are called, as ministers of the Gospel of the grace of God, will tend to secure our own eternal salvation, as well as that of others. It will do so, I need not say, in our *own* case, as in *theirs*, *instrumentally*, not *meritoriously*. The work of the minister’s *own* salvation is *interwoven*, so to speak, with the faithful discharge of his ministry to others. I have

hinted, in the early part of this discourse, at the necessity of "taking heed to ourselves," lest attention to the work of our *ministry* should injure or destroy our own personal *Christianity*. But there is not necessarily any *discord* between the two; but rather a friendly harmony, when each is in its proper place. For the subject of the minister's work is the same with that of his people's. And he, above all other men, is called on to take heed to himself; to watch and be sober; to be careful of his heart and intentions, that all be pure and spiritual, "giving no offence in anything, that the ministry be not blamed." No man, in any work to which he is called, is under so strict a necessity of "*adorning* the doctrine of his God and Saviour in all things." No man, therefore, stands in such urgent need of continual application to the throne of grace for the influence and assistance of the Holy Spirit to enable him to speak and to act consistently with his profession, and to fulfil the requirements of his solemn office, as the Minister of the Gospel. And thus, by a kind of necessary connection, as means to an end, does *faithfulness* in the ministry further the minister's own salvation. The very duty in which we are engaged in ministering to others, if *faithfully* and *consistently* discharged, has this blessed result attached to it—"Thou shalt save thyself." And, indeed, this is but in accordance with those gracious promises of Scripture,—promises true to all real Christians,—but *especially* true as regards the faithful minister of Christ,—“He that watereth shall be watered also himself.” “Be thou faithful unto death, and I will give thee a crown of life.” “Well done, good and faithful servant, enter thou into the joy of thy Lord.”

But the Apostle encourages us by another motive—"So doing, thou shalt save them that hear thee." The great *end* of our preaching, and of the work of the ministry in general, whether in our public

or private ministrations, is the *salvation of souls*; the winning of souls to Christ. *This* is to be regarded by us as the one great object of our mission; not in a spirit of rivalry to bring men over from one particular communion to another, but to bring them out of a state of *nature* into a state of *grace*; out of darkness and the shadow of death, into light and life everlasting: not in the spirit of the Sectarian, who confounds the *circumstantials* with the *essentials* of piety, to seek for converts to the mere externals of religion, but to make them acquainted with its spirit and its power in the conversion of their own souls; to lead them to the knowledge of the ever blessed truth as it is in Jesus, and thus to fit and prepare them for God's service on earth, and for the enjoyment of his presence in glory. Such is the *end*, such is the object of our vocation and ministry; nothing less than the salvation of those who hear us. Every other part of our teaching and ministry must be in subserviency to this. It is indeed wonderful that our God should have connected such a glorious *end* with such a mean *instrumentality*; that the salvation of immortal souls should be made to depend instrumentally on *our* ministry; that in this great business, not angels but *men*, the sons of earth, by nature the children of wrath even as others, should be selected to the high office of "workers together with God!" Yet so it is. Such is the divine appointment. It is through the preaching of the Gospel of Christ by our unworthy lips, God blessing the word by his Spirit, that our fellow-sinners repent, believe, and are saved. It pleases God by the "foolishness of preaching to save them that believe."—"So doing thou shalt save them that hear thee;" thou shalt, by the Lord's blessing on thy ministry, be successful in converting sinners from the error of their ways and saving souls from death. And what does the Lord teach us by condescending to make use of such agency as ours "for gathering

together the sheep of Christ out of the midst of this naughty world that they may be saved through Christ for ever?" (Ordination Service.) What does he teach us, but that the *success* is his own, not ours?—that "neither is he that planteth anything, neither he that watereth, but God that giveth the increase." "We have this treasure," says St. Paul, "in earthen vessels, that the excellency of the power may be of God, not of us." Still let us never forget the solemn truth revealed in Scripture, that though the power be of God, not of man, yet that in the purposes and operations of his grace, the eternal salvation of our hearers is made to depend *instrumentally* on our teaching and ministry; that as our *unfaithfulness* may prove the *ruin* of their souls, so our *faithfulness* may prove their *salvation*! What a motive have we here! what an encouragement to take heed to ourselves and to our doctrine! The salvation of our people is involved in it! To some of us is committed a larger, to some a smaller portion of the Lord's vineyard; but whatever it be, only let us be concerned to execute faithfully the trust committed to our care, and we have the promise of God, that we shall have "souls for our hire." If we should be the means of saving but *one* soul from the horrors of eternal death, of winning but *one* soul to Christ, *this* would be a sufficient recompence for all the toils and trials, the contempt and opposition, we may have met with in our ministry. But what minister of the Gospel is there, who is at all faithful to his trust, who is not made the honoured though unworthy instrument of the salvation of many more than one. Few are the devoted ministers of Christ who are not permitted to see evidence, even here, of this blessed result of their labours. Few, whose fainting hearts it does not please the great Lord of the harvest to gladden with that joy even here, which is felt in Heaven over a sinner that repenteth; and to cheer and encourage with the bright

reward of another and another gem to be added to their eternal crown "in the presence of our Lord Jesus Christ at his coming." But what, though these precious tokens of our success be few while we are on earth ; what, though we labour long, and see but little fruit while we live, *still*, let not the really faithful minister be discouraged. Still, let him labour on, and be assured that the seed which he sows in faith, in hope, in prayers, in tears, shall not be sown in vain. If mindful of his trust, he be watching for souls, taking heed to himself and to his doctrine ; if in faith, though in much weakness, he be sincerely and earnestly labouring for the salvation of souls, such a shepherd shall not be disappointed of his hope,—he shall not lose the pastor's crown. Let this assurance animate and encourage us while we are engaged in the work which the Lord hath assigned us. In the midst of many difficulties, and it may be of rebuke and blasphemy, we still have in the nature of our work, and in the promise of its success, enough to cheer, support, and comfort us. God has never forsaken those who faithfully serve him. He will not forsake *us*. We must, indeed, the very best of us, see enough in our past ministrations,—our deficiencies, our failures, our unworthiness, our guilt, to fill us with shame and humiliation, and to make us say "enter not into judgment with thy servants, O Lord ;" "if thou, Lord, shouldst mark iniquities, who could abide it ?" But, blessed be God, the work is *His own*, and he will prosper it. The mercy of the Saviour will pardon all our lamented imperfections and sins, and his strength shall be perfected in our weakness. Blessed, too, be God, the recompence we look for is of grace, not of debt. The Lord will graciously accept, and graciously reward our services for his name's sake, as he will graciously pardon their sins, so that not one work or labour of love will be forgotten. Encouraged, then, by these con-

siderations, animated by these hopes, let us not be weary in our work, knowing that in due season we shall reap, if we faint not. Let us be "steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord."

And now, my reverend brethren, in concluding these remarks, for the length of which I have to claim your indulgence, let me invite you, and all here assembled, to unite with me in prayer to the God of all grace, that he would be pleased to pour out upon us, his unworthy ministers, the healthful spirit of his grace, that we may indeed "take heed to ourselves and to our doctrine;" that we may be ourselves *examples* of the value of those principles which we would impart to others; "building up ourselves" and our people "on our most holy faith, praying in the Holy Ghost, looking for the mercy of our Lord Jesus Christ unto eternal life." Thus, receiving Christ into our own hearts, and making him known to others, may we rely on the sure word of promise, that we shall both save ourselves and them that hear us.

THREE SERMONS,

PREACHED AT THE

CHAPEL ROYAL, ST. JAMES':

THE ESSENTIAL CONNECTION OF CHRISTIAN FAITH
AND PRACTICE,

BEING TWO SERMONS DELIVERED ON SUNDAY, FEB. 27;

THE REVELATIONS OF CHRISTIANITY WITH RESPECT TO
TEMPORAL POLITY,

PREACHED ON WEDNESDAY, MARCH 22.

BY

WILLIAM CURETON, M.A. F.R.S.

CHAPLAIN IN ORDINARY TO THE QUEEN.

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M DCCC XLVIII.



CHRISTIAN PRACTICE ESSENTIAL TO TRUE CHRISTIAN BELIEF.

GOSPEL ACCORDING TO ST. JOHN, VII. 17.

IF ANY MAN WILL DO HIS WILL, HE SHALL KNOW OF THE
DOCTRINE, WHETHER IT BE OF GOD, OR WHETHER I SPEAK
OF MYSELF.

THERE is a striking analogy in all the methods of God's dealing with mankind. Considered in their physical bearing when referred to him as Creator,—in their moral relation, as originating in that Great Being who has impressed upon the heart sentiments of right and wrong—or in their religious influence, as emanating from a good and just God, who has been pleased especially to reveal his will to mankind, there is an unity of design and a sameness of purpose manifest in them all, which, had we no other proof and evidence that they are of common origin, would naturally lead us to assign them to the same source.

In many cases this analogy is so prominent as to be manifest at the first view. For instance, the health and strength of the body consequent upon

temperance and physical training ; the enlargement and improvement of the intellectual and moral faculties effected by due mental and ethical instruction and exercise ; the growth in holiness and spirituality produced by proper religious education and the diligent practice of religious duties, with the contrary results of the opposite conduct ; are so evidently the effects of causes operating under the same laws, that even a careless observer can hardly fail to see their connection, and to infer from thence the unity of purpose in the framer of them.

There are others which, owing to the circumstance of their not bearing so manifest an influence upon our conduct, are less obvious, but which, when diligently examined, will evince the same truth with equal or perhaps with greater force ; as in the works of an artist the grand outline and the general features are the most striking indications of his style, while some of the more minute details may be the clearest proofs of the genuineness of his productions.

In this declaration of our Lord and Saviour, *If any man will do His will, he shall know of the doctrine, whether it be of God*, the analogy of God's dealings with mankind, viewed physically, morally, or religiously, is easily observable. It does not, however, immediately appear to be evident that the practice of the duties enjoined by the Gospel

should bring conviction of the truth of the doctrine which it inculcates: the one seems to have reference to the moral, and the other to the intellectual faculties; conviction and belief to be the result of proper exercise of the latter, and not of the former. How, then, can it follow that we shall be brought to believe in the doctrine of the incarnation, atonement, resurrection, and ascension of Christ, as well as that of judgment to come, and of everlasting life, merely by practising those duties of piety to God and of charity to men which the Gospel precepts inculcate? How can the mind be brought to acknowledge the truth of these great mysteries, which are far above the comprehension of the loftiest intellect, by the practice of simple moral virtues which are in the reach of the meanest capacities?

This is a question which does not admit of direct demonstration. It may not be easy to prove that such will be the necessary result; but it is not difficult to shew by analogy that such may be the probable, or, to substantiate by experience, that such is the general result. The confirmed Christian of course believes it to be the universal result, because it has been declared to be so by him who cannot lie. And if all the motives and actions of those disbelievers, whose conduct and lives have been cited as examples of goodness and morality being accompanied

with infidelity, be duly examined, it will be found that they have been deficient in the practice of one or more of those virtues which are essential towards performing *the will of God*. The first virtue which men are called upon to practise in order to become Christ's disciples, is humility. But this has no place in the catalogue of moral virtues exhibited by the heathen philosophers: it has rarely been seen among the qualities of modern infidelity. Mere prudence may, in many instances, be sufficient to restrain a man from falling into any of those excesses in which is sin; and pride, in itself a vice, may lead him to perform virtuous actions out of emulation towards others, or in order that he may make it appear to the world that the standard of belief which he has set up for himself may be as productive of good morals as that which is said to be requisite to *do the will of God*. Again, natural generosity of disposition, and kindness of heart, often lead a man to do actions which, considered independently of the motive which prompted them, may be placed upon an equality with those which originate in the express desire of doing God's will. If all these be duly applied to the analysis of the conduct and practice of the infidel professor of morality, they will discover defects in his character sufficient to shew, that while he is performing those virtues which the will of God would necessarily

lead him to practise, he nevertheless is only doing the will of man.

By these means the number of examples which have been brought forward, to shew that men may be unbelievers and still lead a virtuous and moral life, will be much reduced, while it will be found that in many cases their virtues are partial, and mingled with vices, and in others that they are practised from such motives as will not admit of their proceeding from the desire of doing *the will of God*. As to the few instances which may still seem to remain, it will be but legitimate reasoning to conclude that they also may be comprehended among the rest, although we may not have the means of examining them sufficiently to establish the fact; for it is notorious that immorality is almost universally connected with infidelity; that cases of infidels leading a life of exemplary morality are very rare; and that even of these, when properly tested, almost all can be proved to be of a spurious morality, widely differing from that which constitutes the *doing the will of God*.

At any rate this is enough to answer the objections of those who assert that *to do the will of God* is not sufficient to bring a man to believe the doctrines of Christianity, by alleging that examples are to be found of persons practising the virtues which the Gospel enjoins, without holding the

doctrines which it propounds: for surely these examples can only be brought forward as very rare exceptions to an extensive general rule; and we have good reasons to believe, that had we the means of properly testing them, they also would fall so far short of the true standard, as properly to be comprehended with the rest, and to be in reality no exceptions.

But on the other hand it is equally notorious that the persons of the most virtuous and holy lives are the firmest believers and the sincerest Christians; that all the moral graces and noble virtues which humanity is capable of are most fully developed in the life of the true Christian; that charity, liberality, gentleness, kindness, temperance, patience, forbearance, prudence, and all other virtues which adorn and ennoble the character of man, shine brightest and most constant in the lives of those who bear on their forehead the sign of the cross. And if these be questioned as to the means by which they are enabled to practise constantly such virtues, and the motive which induces them to do so, they have but one answer to give—that it is their faith which supplies them with both; that it is their belief in the doctrines of the Gospel which enables them constantly to fulfil its precepts.

But should it be objected here that this is not the proposition which it is our purpose to establish, but

the converse of it ; that belief producing the practice of virtue is a very different thing from virtue producing belief ; we are ready to allow, that, if the matter be viewed partially, it appears to be so, and that a man may practise many virtues without being a believer in revealed religion at all. But in order that these may be considered as the *will of God*, it is necessary that they should be uniform and complete ; that they should embrace all those good qualities which reason and philosophy teach us are the most proper and most becoming to rational beings, and at the same time conduce the most to their happiness ; or at least, whenever weakness of resolution or strength of passions should interrupt their constant and uniform practice, they should be hallowed and sanctified by the desire to please the great Author of our existence, otherwise they can in no way be said to be *the will of God*. So that we must view the question generally, and not look to those who practise only some virtues, and these variably ; but to those who practise, or at least endeavour to practise, every moral duty, and that not at intervals, but constantly. In this case, as on every other subject of knowledge or science, if we wish to learn the true principles upon which it is grounded, and the best method of employing them, we must apply for information to those who have made the greatest proficiency, and are generally

acknowledged to have attained the greatest perfection. To know, then, how to attain to the greatest perfection in morality, we must apply to those who are most virtuous and moral. We must therefore have recourse to the same persons who declare their virtuous life to be the fruit of their faith, when we wish to learn how such faith has been acquired. From them we shall learn that belief is progressive ; that the practice of the duties commanded by the Gospel opens the mind for the reception of its doctrines ; and, reflectively, that as the conviction of their truth grows stronger, the desire and the capacities of performing the duties increase.

A man may start at first with only a vague notion of the doctrines of the Gospel, and no fixed belief of their truth : he may begin with only an idea that they may possibly be true, and that some of the facts stated by the Evangelists may have taken place. With no greater certainty than this, common prudence would lead him to give some attention to a subject, which, if real, must be of the last importance ; and the moral sense implanted in his breast could not fail to lead him to admire the beautiful system of morality set forth in the Gospel. Being thus induced to conform in some measure to the precepts of Christ, and to practise some of the duties which they impose, he begins to see how admirably they are adapted to improve both the physical and moral

condition of man ; how the health and vigour of the body are maintained and strengthened by temperance and continence ; and how the mind is comforted and cheered by patience and benevolence. In short, how the habitual performance of all the duties enjoined by Christianity would contribute to individual and general happiness. But then, since human nature is weak, and liable to many and powerful temptations, it is not easy, even for those who see and admire the general tendency of these virtues, constantly to withstand the difficulties which are thrown in their way, from infirmities of temper or strength of passion, unless some more powerful motive be interposed than the mere desire to obtain that temporal happiness which it seems probable will ultimately result from the uniform practice of these virtues. When any great present gratification is held out to men, to be obtained by the dereliction of some virtue which they believe may perhaps, if persisted in, contribute upon the whole to their happiness at a future period of their lives, they are too ready to find an excuse for their preference of the present enjoyment, by alleging the uncertainty of life, and that they may not survive to enjoy any future advantage from this virtue : *Let us eat and drink, for to-morrow we die.* (1 Cor. xv. 32.) So that, when they find, in the doctrines of Christianity, motives strong enough to induce the constant prac-

tice of these virtues, which they have already learned have a direct tendency to promote universal happiness, as well as to exalt and ennoble the character of man—virtues which their moral sense tells them are most agreeable to the character of a just, good, and merciful Creator, and therefore most calculated to please him, and that sufficiently strong motives have been nowhere else propounded, it would seem absurd to conclude that these doctrines could have originated from a source directly opposed to the true God, which they must have done if the Gospel be false.

The legitimate inference is, that a system which proposes to us such duties as reason teaches us are pleasing to God, and at the same time holds out motives strong enough to enable us to practise them constantly, must have come directly or indirectly from him.

Thus far even an imperfect performance of *the will of God* will naturally lead a man to *know of the doctrine, whether it be of God*: and if with this knowledge he continue to practise that will diligently, he will grow up to the *measure of the stature of the fulness of Christ*. (Eph. iv. 13.) The practice of the duties will give him experience, and increase his capability of performing them. He will thus become more intimately acquainted with their adaptation to the condition of moral and rational creatures, who aim at happiness during this life,

and long for a perpetuity of it in a purer and more exalted state of existence. He finds that the Gospel alone holds out this prospect; and he therefore grows desirous to be convinced that it is true, and thus becomes disposed most willingly and gladly to receive all the evidence in its favour.

And should it be objected here that prejudice in favour of any proposition disqualifies a person from weighing impartially the evidence respecting it,—for when we are strongly inclined and wish to believe a thing to be true, our bias may lead us to wrong conclusion,—we answer, that in this case the objection strengthens instead of weakening our argument, which is, to prove that the *doing of the will of God* will bring a man to believe in the doctrines of the Gospel; since the very objection asserts that the bias acquired by the practice of goodness and virtue may lead him to believe in the doctrines of Christianity, even had they not truth for their foundation: much more, then, will it conduce to, and strengthen, his belief in them, when they are truth itself.

The whole of this system of God's providence, which has arranged that the practice of Christian virtues should tend to generate and confirm Christian knowledge and belief, is in perfect unison with the rest of his appointments with respect to our acquisition of any other kind of knowledge. Even in some branches of mathematics, the most abstract

of all sciences, there are principles which, although capable of direct demonstration to the advanced mathematician, the learner must commence with taking for granted ; but as he proceeds in the application of them, he finds, from their uniform and constant results, that they are true, although he may never attain to such a state of proficiency as to be able himself directly to demonstrate their truth. This is precisely analogous to the Christian's case, when the uniform result of the application of Christian doctrines establishes and confirms their truth, although they be too sublime and mysterious to be measured by the human intellect in our present state of existence, and will only be fully comprehended and understood by the *spirits of just men made perfect*.

In the case of the arts and sciences, in their adaptation to the more ordinary purposes of life, the knowledge of the principles upon which they are conducted is generally acquired by those who are engaged upon them by practice and experience. The simple artisan, from habit and use, can apply them better than he who only knows them by theory ; and although he may not be able so clearly to see the reasons of them, and to understand all their bearings as the other, he nevertheless derives from his experience quite as strong a conviction of their truth. The knowledge of the theorist is

necessary, in the first instance, to point out the principles, and to direct him how to apply them ; but the conviction of their truth is afterwards the result of his own practice and experience. So, in Christianity, the superior knowledge of pastors and teachers is requisite to point out to the generality of men the main doctrines of the Gospel, and to direct them how to adapt them to their lives and conduct, while the conviction of the truth of these doctrines is produced and strengthened by the diligent practice of the virtues which they enjoin.

Moreover, in viewing the question of the performance of the will of God producing the belief of the doctrines of the Gospel, we should not omit to take into the consideration that there are some of the most essential of these doctrines which hardly seem to admit of any other full and convincing proof than that which is effected by practice and experience. The doctrines of original sin, of man being far fallen from original righteousness, of the consequent necessity of an atonement and a Mediator, although numerous and valid arguments may be brought forward to substantiate them, can hardly be fully and adequately understood, until men, having begun to endeavour to *do the will of God*, learn how far righteousness and holiness are removed from their natural inclinations ; how imperfect their best services toward God necessarily must be ; and there-

fore how totally incapable they are of themselves to make any offering and compensation for their former violation of his holy laws and commandments.

Further, the doctrine of the Holy Spirit dwelling in our hearts, and enabling us to will and perform that which is right, can only be really known and understood by those who feel and experience its truth; and they only who earnestly endeavour to will and perform that which is right, and thus find themselves endued with a power from above enabling them to do so—they only enjoy this feeling and this experience. No merely intellectual exertion can give it, but the diligent practice of Christian virtues. This is the testimony of the Holy Spirit, the witness, in himself, which is the strongest and most irrefragable evidence which the Christian can have. It is the only one which is unassailable from without; which no one can take from him; which nothing but his own negligence in performing the will of God can weaken or interrupt; and which every act of Christian goodness tends to strengthen and confirm.

Thus, although the evidences of the truth of the doctrines of Christianity, in the various points of view under which they may be considered, are such as may well employ the minds of the greatest scholars and philosophers, and engage all the atten-

tion of the most powerful intellect; and the bright rays of learning and science may be justly turned to concentrate their lustre upon the focus of truth, and to cause it to be seen in a more clear and conspicuous light; yet the simple moral evidence which is produced from the performance of the *will of God* is of itself sufficient to produce conviction in men's hearts. The practical Christian, who endeavours constantly to follow the example which his Lord and Master has set before him, does not feel the necessity of learned arguments drawn from history and philosophy: he has an inward conviction, which enables him to answer, so far as the satisfaction of his own mind is concerned, all the objections of infidelity, and to suppress all the doubts which the sophistry of unbelievers may attempt to raise. *Armed with the shield of faith, he is enabled to quench all the fiery darts of the enemy.* (Ep. vi. 16.) But, on the other hand, the profoundest scholars, and the most learned reasoners, who are enabled to investigate every other species of evidence, and to prove, by arguments which cannot be gainsaid, the certainty and truth of the Christian Religion, stand in need of this simple moral argument to complete their character as disciples of Christ.

We cannot fail to admire the wisdom and goodness of *God, who is no respecter of persons*, in thus adapting equally to the minds of all men the evi-

dence of those truths which affect their highest and everlasting interests. Had it been made to depend principally upon the exercise of the intellect, and not of the heart, there are but few, as the world is now constituted, to whom it could have been available. In the necessity which is imposed upon man of earning his bread by the sweat of his brow, there are but very few who have leisure to acquire that learning, and to undertake that research which may be necessary to view the evidences of Christianity, derivable from history and philosophy, in their full light, and thence to obtain conviction of its truth. And even had all the leisure, many minds are so constituted as never to be able to acquire the requisite knowledge, or to understand and appreciate the force of the arguments. The only proof which could be clear to all understanding is that which was first employed to establish Christianity in the world, viz. the working of miracles. But were this to be constantly employed, miracles would cease to be considered as miracles, and therefore would fail of producing conviction. Further, in those first days, when signs and wonders unheard of before were wrought amongst men, many who witnessed them did not believe; and even those on whose minds they did produce conviction stood in need of the further instruction of the Holy Spirit *to guide them to all truth.*

Not only is the wisdom and goodness of God, in thus adapting the evidence of the Gospel to all, even the meanest capacities, to be admired, but also the provision which he has made for setting it before them. By instituting pastors and teachers, whose duty it is, by every species of godly and scientific learning, to qualify themselves to contend with, and overthrow the objections of every kind of infidelity, and by the diligent performance of every Christian duty to *let their light shine before men* ; wherever these are duly and adequately appointed, He has sufficiently provided for the salvation of all. Men always entertain a respect for superior acquirements and knowledge ; and when these are dignified and hallowed by a virtuous and pious life, and rendered still more amiable and lovely by that fervent *charity which seeketh not her own*, but labours to promote the temporal and eternal welfare of others, they are sufficient, generally, to induce men to receive, upon the authority of those persons who are possessed of such endowments, the doctrines and the precepts which they declare themselves to be divinely commissioned to preach. As men act upon them they acquire daily a deeper conviction of their truth, and are at length enabled to reply to their teachers, in words similar to those of the inhabitants of Samaria to the woman of their city, *Now we believe, not because of thy saying : for we*

have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world. (John iv. 42.)

Thus far I have considered the words of our Lord and Saviour, *if any man will do His will, he shall know of the doctrine, whether it be of God*, merely as a proposition the truth of which I have endeavoured to illustrate. But in urging the practical reflections which they so strongly suggest upon a Christian congregation, I ought not to neglect to remind them that they contain a promise likewise: that God has not only ordained that the performance of His will should tend to produce in our minds that faith by which alone we can be saved; but that Christ Jesus has further given us the encouragement and assurance of his promise that it shall do so. What stronger motives, then, can we need to induce us to endeavour to live as Christians, and to practise constantly every Christian virtue? By such a course only can we perfect our faith, and thereby ensure our salvation. In this way only can we protect our belief from the attacks of the enemy, and preserve it impregnable on every side. The ignorant and unlearned have no other means of guarding this *pearl of great price* against the cunning and sophistry of infidelity; and even the most learned and scientific can present themselves armed at all points in no other armour than this. Those of the highest attainments are not able

to grasp every subject, and to comprehend every question from which objections may be urged. They are therefore liable to be assailed on some point which is weakest, and in danger of being overcome. And perhaps there never was a time when this danger was greater than it is in the present age, when men, in the pride of intellect, suppose nothing to be too hard for the mind to understand, and that nothing can be true that is beyond their comprehension. When men are more desirous of obtaining the reputation of learning and ingenuity than of becoming wise unto salvation; and when theories and opinions the most baneful to Christianity are asserted and maintained with a degree of learning and ingenuity, such as but few can be so well instructed as to be able to contend with and refute. Little knowledge is necessary to see an objection, if cunningly urged, while much learning, and many years of laborious study, may be requisite to answer and overthrow it. The great mass of mankind, therefore, have no other means of protecting and fostering their faith than by fencing it round about with good works; and the greatest scholars and philosophers can in no other way defend this holy deposit at all points than by *doing the will of God*.

If men would duly consider the value of every act of Christian duty,—I will not say towards earn-

ing their salvation, but towards strengthening that faith by which alone they can be saved,—how much more diligent would they be than most of them now are to suffer no occasion of doing good to pass unimproved; and how much more would they labour, as they valued their own souls, to avoid even all appearance of evil, since every single act of wickedness and sin has quite as great a tendency to weaken and undermine their faith, as those of Christian virtue and goodness have to fortify and confirm it.

TRUE CHRISTIAN BELIEF ESSENTIAL TO CHRISTIAN PRACTICE.

THE EPISTLE TO THE HEBREWS, X. 23.

**LET US HOLD FAST THE PROFESSION OF OUR FAITH WITHOUT
WAVERING.**

WHILE the Christian, in earnestly contending for the faith which he holds to be essential to salvation, maintains the necessity of a true belief in the "Trinity in Unity and Unity in Trinity"—while he asserts the co-eternity and co-omnipotence of the Son his redeemer with the Father his creator, and the equality of the Holy Ghost his sanctifier with both in existence from everlasting to everlasting, and in power without end—he is not contending for mere abstract verities which it is incumbent upon him to admit, because they have been revealed in Holy Scriptures; but for the most vital doctrines of his faith, upon which alone he can ground his hopes for eternity, and through which alone he knows that he can be enabled to work out his salvation.

If the person of our blessed Lord and Saviour be

divested of his supreme godhead ; if we no longer believe him to be one with the Father, as existing in the Father and the Father in him ; if we regard him only as an inferior deity, or merely as a prophet and teacher, as different heretics have maintained ; not only shall we cease to look up to him with that awful reverence mingled with love which his character and office now demand, but the very foundation of all our hopes will be shaken, the motives by which we are influenced to fulfil the duties of our holy calling will be weakened, and Christianity will become almost as lifeless as the systems of heathen ethics, and its influences on the heart as little effectual.

It is indeed true that the beautiful lessons of morality which it inculcates never found a counterpart in the pages of any heathen philosopher, nor the bright example which its holy Author exhibited, a parallel in the life of any heathen sage ; yet no great knowledge of the human heart is requisite to shew us that the beauty of morality is not sufficient to engage us to practise it, nor the brightness and perfection of any example sufficient to induce us constantly to follow it. Christianity sets before us, indeed, in the clearest light, the view of the immortality of the soul, and of an eternal recompence in a future world, while the heathens had only obscure notions on these subjects, and no declarations which could

claim to be authoritative : but still the belief of the immortality of the soul and of judgment to come, stripped of that peculiarity with which the doctrine of the "Trinity in Unity and Unity in Trinity" invests it, would have but little more influence upon the hearts of men than that common prudence with respect to a future state which several heathen philosophers have so strongly recommended.

Had Christ been but a prophet, a man like ourselves, his unequalled wisdom would still have commanded our greatest respect, his unparalleled goodness our esteem, and his unbounded benevolence our love : we should have been bound by a constant debt of gratitude to him who had given us such perfect lessons of morality to teach us to be happy, and had voluntarily submitted to the most cruel death to confirm and ratify them to us. But then not only would all these lose what now gives them their chief weight and force, but we should have no full assurance that he who had done so much for us could do more. After so much endured for our sakes, we could not doubt of his willingness to save us ; but yet we should have no assurance of his power to do so. We see, indeed, that *he laid down his life for us* ; but we should not know that he *had power of himself to take it again*.

Thus, if we lose sight of this main article of our belief—if we neglect to hold fast the faith as it has

been delivered to us by the Church, sealed by the blood of the apostles and martyrs, so fully developed in the Holy Scriptures, and so strongly maintained and insisted upon by the early writers of Christianity, we shall cease to be any longer influenced by those motives which are peculiarly Christian, and our inducements to a virtuous and holy life will become little more than those which the common maxims of morality could supply.

Thus, as our motives for the practice of virtue and holiness depend upon the faith with which we regard the second Person of the Blessed Trinity ; as they become weaker or stronger, human or divine ; according as we regard the Son as "equal or inferior to the Father as touching his godhead ;" so do the influence and guidance by which we are animated and assisted to every good work and labour of love become heavenly and effectual, or earthly and deficient, according to our faith in the Holy Spirit as we believe or disbelieve the "whole three Persons to be co-eternal together, and co-equal." Nothing but the right faith in God the Son can furnish us with motives sufficiently strong to create in us the desire of doing always the will of God the Father ; and nothing but the right faith in God the Holy Ghost can endue us with that power from above which will enable us to perform his will.

Thus the doctrine of the Trinity, as it is set forth in the creeds of our Church, is not merely a matter of speculation upon the divine nature—is not simply a declaration of abstract verities gathered from the revealed word of God ; but it is an exposition of practical truths of vital importance, which alone can furnish us with inducements strong enough to lead us to embrace in earnest the Christian profession, and alone can supply us with that spiritual aid without which we should be unable to perform the duties which it imposes.

The disciples of our blessed Lord, who had followed him in his ministry when he *went about doing good*, who had beheld his sufferings on the cross for the sins of the world, who had been witnesses of his victory over death and the grave in his glorious resurrection, and, further, had seen him exalted to the right hand of the Majesty on high on the day of his ascension, could not have needed more powerful motives and inducements than they must then have felt, to lead them to endeavour to devote all their faculties and exertions to his honour and service. But still it was not until they had received the Holy Ghost on the day of Pentecost that they were qualified to fulfil the duties to which they were called. The love which their Lord and Master had always propounded to them as the motive for performing his will—*If ye love me keep my command-*

ments — they already possessed, as far as mere human affection could supply it ; but it was further expedient for them that he should send *the Holy Ghost the Comforter from the Father, to guide them to all truth*, and to endue them with power from above to enable them to keep his words. Directed, then, by His divine instruction, and strengthened by His indwelling aid, they were qualified to fulfil the office to which they were called, and to execute the command of their Lord and Master of preaching the Gospel to every creature. Endued with this power from above, they were enabled to speak with other tongues, and to declare the glad tidings of salvation to all nations, and to work signs and wonders in the name of the Lord Jesus, in confirmation of the truth of the Gospel which they were commissioned to preach.

Before the descent of the Holy Ghost upon them even the Apostles themselves do not appear to have had a right conception of that spiritual kingdom of Christ which he came to establish, and had already appointed and commissioned them to preach ; for on the very day of his ascension, their minds still clinging to the hope of the temporal sovereignty of Israel, we find them urging, as their last inquiry, *Lord, wilt thou at this time restore again the kingdom to Israel?* (Acts i. 6.) But not only were their minds enlightened by the illumination of the Holy Spirit

on the day of Pentecost, so as to enable them clearly to see and comprehend the spirituality of Christ's kingdom ; not only were they endued with power from above to enable them to speak with other tongues, and to work signs and wonders in confirmation of what they preached ; but their own hearts were changed, and a *right spirit renewed within them*. We find them no longer influenced by that spirit of anger and revenge which would call down fire from heaven upon those who would not receive them, nor actuated by that spirit of pride and ambition which would lead them to contend which should be the greatest. The timidity which, at the first sign of danger, drove them all to forsake their Master, and flee, was changed to that faithful firmness which, when they were brought before kings and governors for his sake, led them to speak boldly in the name of the Lord Jesus, fearless of any sufferings which man could inflict while they humbly endeavoured to fulfil their duty to God. The disciple who thrice denied, with cursing and swearing, all knowledge of Christ, when it does not appear that any danger would have followed the confession, was afterwards ready boldly to confess the name of the Lord Jesus in the face of threatening and persecution, and to be led to prison and to death rather than withhold any of the doctrines of salvation, or refrain from speaking any of those *things which he had seen and heard*.

The miraculous gifts of the Holy Spirit which it pleased the wisdom of God to impart to the first preachers of Christianity, to enable them to spread more rapidly the glad tidings of salvation, have been long since withdrawn. The same divine wisdom, which in the early ages of the Christian Church judged it expedient to bestow such gifts upon men, withheld these miraculous powers when they were no longer necessary to further God's gracious purposes, or required to extend the kingdom of Christ. The object for which they were conferred does not appear to have had reference to the persons themselves upon whom they were bestowed, or to have been in any way essential to their individual salvation, but to have been designed entirely to qualify them to impart more easily, and with greater authority, the knowledge of salvation to others; to enable them at once to lay before all nations and languages their message from the Prince of Peace; and to furnish them with credentials to prove that they were his ambassadors indeed.

So far as the aid and guidance of the Holy Spirit are necessary to individual salvation, there is no ground from Scripture to warrant the supposition that they were granted to the Apostles and others who were endued with the miraculous gifts in a greater or more effectual degree than they are still vouchsafed to every true and faithful Christian. Their influences are the same, their operations are

the same, and the effects they produce upon the heart, and thereby upon the life and conduct, are the same. The duties which the Christian owes to God his Creator, God his Redeemer, and God his Sanctifier, are immutable and eternal, and are not affected by time, or place, or any condition of the world. The duties which he has to fulfil toward his neighbour, although the different circumstances of society in different places and at different times may cause some modification in the manner in which they are to be performed, nevertheless in themselves remain, and ever will remain, unchanged and unchangeable. The duties which he owes to himself, of subduing his lusts and passions, of restraining his pride and malice, of checking every vice and of fostering and cherishing every virtue, of "continually mortifying all his evil and corrupt affections, and of daily proceeding in all virtue and godliness of living," are equally binding upon him, whether he be an Apostle or a Catechumen, whether his lot be cast in these latter times or in the first ages of the Church of Christ. As the duties of the disciples of Christ are the same, so are their privileges and their hopes. There is one Lord and Saviour, Christ, who has purchased their redemption with his own blood, on which the privileges and hopes of all are based ; and there is one only Spirit, "the Lord and Giver of life," by

whose divine influences and operations on the heart they are taught the will of God, and enabled to perform it.

So far, then, as the individual salvation of all men, dependent upon their faith working by love, is concerned, the aid and guidance of the Holy Spirit are equally essential to all. They are as necessary to us now as they were to those who lived in apostolic times; nor is there any ground to suppose that they were then vouchsafed in a greater or more constraining degree than they are still experienced by those faithful Christians who have been diligent to cultivate the talents which have been entrusted to them, and whose chief object has always been to employ the grace which has been given them to purify their hearts and to strengthen their faith, that they may be qualified to receive it more abundantly, in reliance on their Saviour's promise, *For whosoever hath, to him shall be given, and he shall have more abundance.* (Matt. xiii. 12.)

But it does not become the servant and soldier of Christ to rest here. It is not enough for him to know that God will graciously grant to him such a measure of his Holy Spirit as will enable him to work out his own salvation if he seek it aright, and faithfully employ that which has been already committed to him. He must not rest satisfied with the persuasion that he is taken into the same

covenant as the Apostles, that his hopes of salvation are the same as theirs, that the same assistance is promised to him to enable him to lay hold upon it, and that the same spiritual rest is prepared for him in heaven. He must not remain satisfied with the prospect of his own happiness in paradise, but he must also labour, as the Apostles did, to promote that of others.

No true Christian can for an instant suppose, that because he is not endowed with those miraculous gifts of the Holy Spirit which were given to the first Disciples, he is therefore at all less concerned to extend the kingdom of Christ among others, or that it is less his duty to use every exertion to ensure their salvation. The duty is the same now as it was at the first; the obligation to fulfil it is the same. Our capacities and abilities may not be so great now as they were then; we cannot work signs and wonders and speak with other tongues; but because we cannot perform so much as they did, that does not render it less binding upon us to do what we can. For a man will be judged, as well as *accepted, according to that he hath, and not according to that he hath not.* (2 Cor. viii. 12.)

Men are, nevertheless, too much inclined to look for excuses for their own inactivity and inefficiency in spreading the Gospel of Christ among those that are near and those that are afar off, among those of

their own countrymen and those of other nations, in the comparison of their own endowments with those of the Apostles, and to ground upon their own inferiority in spiritual gifts an excuse for their want of equal zeal and diligence in the same holy calling. And not only is it a truth which every Christian must confess, that as he is called to equal promises and privileges for himself, so is he equally bound to feel and manifest a like zeal for the everlasting and spiritual welfare of all the children of his Heavenly Father ; but it is also true, that if his zeal and earnestness were equal to that of the Apostles it would not only have the same tendency, but would also, under God's blessing and promise, greatly promote the same holy cause.

We are too apt, in contemplating the wonderful effects of the extraordinary gifts of the Holy Spirit in the Apostles, by which they differed from Christ's true disciples of the present day, to overlook the no less astonishing effects of his ordinary gifts, which he still supplies, and ever will supply, to all sincere Christians. It may be questioned whether the miraculous power of the former, by which the Apostles were enabled to work signs and wonders and speak with other tongues, contributed more to the spreading of Christianity than the no less miraculous influence of the latter, by which their will and affections were brought into subjec-

tion to the will of God, their whole heart was changed, and they became indeed new creatures. It may be questioned whether more converts were made to the faith of Christ by the miracles which the Apostles wrought, than by the influence of their holy lives and deaths upon the minds of those who observed them. Our Saviour's observation, put into Abraham's mouth in the parable, is, *If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead* (Luke xvi. 31.); and it is certain that the most wonderful miracles of the Lord Jesus himself had not the effect of convincing many of those who beheld them. But we know that the innocent and benevolent lives of the first teachers of the Gospel, their earnestness in the cause of the salvation even of those who persecuted them, and their calm resignation to the most cruel tortures and death rather than not preach *what they had seen and heard*, did fix upon them the attention of many, and thus led them to a knowledge of the truth. They wondered at the motive and the principle by which men were induced cheerfully and contentedly to suffer all this, when the bare utterance of a few words, or the compliance with a simple heathen ceremony, might have saved them from all; and they were thus led into such an inquiry into their faith as terminated in their own conviction.

But all these things in the Apostles were not the effects of that miraculous effusion of the Holy Spirit which was peculiar to those times, but rather of that ordinary aid which is promised to all Christians, and which will always produce the same holy results whenever they are equally diligent to cultivate it. For have we not seen, in ages much nearer to this in which we live, after these miraculous powers had for many centuries ceased, some, even among our own countrymen, who were ready to submit to every torture which human malice could devise rather than falsify the truth of Christ, or in any degree compromise their faith ? And have there not been many, and even now are there not to be found among the members of our Church some, whose innocent lives, devoted charity, and fervent zeal, *adorning the doctrine of God their Saviour in all things*, arrest the attention even of the profligate and profane, cause them to wonder that God has given such gifts unto men, and sometimes lead them to glorify Him for doing so ?

It is indeed true, and much to be lamented, that such bright examples are few : it is rare that one's *light so shines before men that they see his good works and glorify their Father which is in heaven*. But still the influence of the sincere Christian's life, who always studies to *be perfect, even as his Father in heaven is perfect*, is ever felt by those around him :

whatever be his condition in life, whether he be rich or poor, high or low, there is a heavenly radiance encircling him which raises the admiration and wonder of all who attentively regard him. Were there more in this holy and happy state; were the number of those who always study to render themselves approved before God and before men greater; did it bear even but a small relative proportion to nominal Christians; happy indeed would be the results, and more speedily would spread the blessings of our holy religion. The Muhammedan, the Hindoo, and the Pagan would no longer object to us our neglect to practise ourselves the principles which we endeavour to disseminate amongst them. They never have denied the beautiful and perfect maxims of morality and charity which Christianity exhibits: they could not deny the practicability of them if they beheld them carried out in the Christian's life. The lustful, the profligate and debauched, would no longer deny the possibility of restraining his sinful appetites and passions, if he saw everywhere around him sincere Christians, living purely, chastely, and soberly; nor would he be at a loss to imagine that any real pleasure could exist in other than his own indulgencies while he frequently beheld the innocent enjoyment, the constant cheerfulness, and the peaceful happiness of Christ's faithful disciples. The infidel

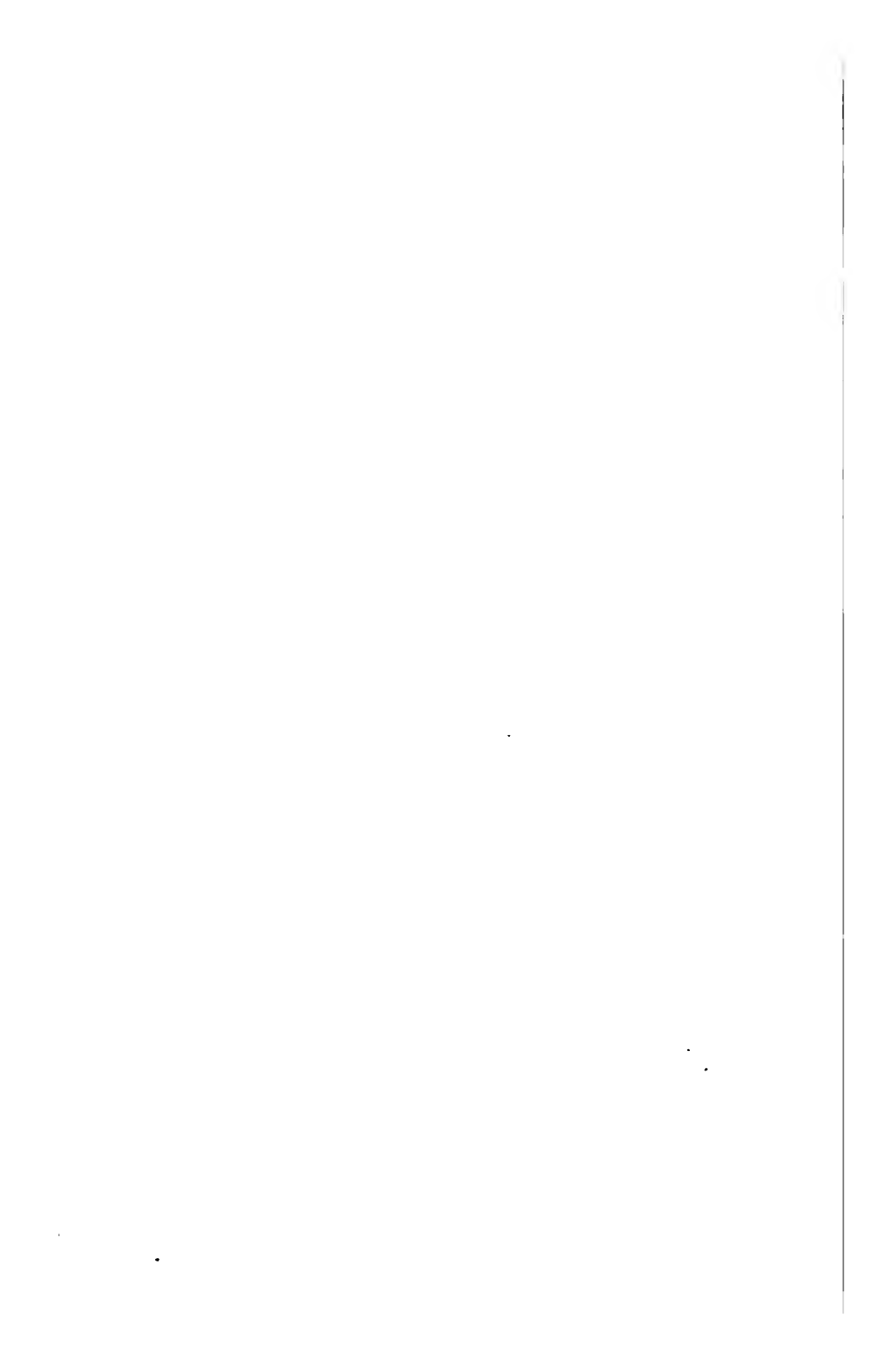
would stand in no need of miracles to convince him of the truth of Christianity in the natural world, when he beheld the constant wonders of the effects of the Holy Spirit in the moral world. He would be struck with admiration and astonishment at beholding even the child in Christ commanding the stormy winds and waves of the evil lusts and passions of the human heart—*peace, be still*—while he himself, in the perfection of manhood and in the pride of his strength, could not check one rising gust, or subdue one swelling wave.

The entire change which is effected on the heart, in all its natural sinful desires and propensities, by the operation of God's Holy Spirit, is as miraculous in the moral world as the change of any law of nature is in the physical. None but the Author of the laws of nature can produce the one, and none but the Author and Finisher of our being can effect the other.

Thus, although the miraculous gifts of the Holy Spirit which were bestowed upon the Apostles on the day of Pentecost have been long since withdrawn, those gifts which are more necessary to the salvation of each man individually, and no less essential to the spreading of the Gospel, are still continued in Christ's Church according to his promise. That they are sufficient, if duly cultivated, to spread the knowledge of the Gospel over the world *as the*

waters cover the seas, is evinced by the simple truth, that God has withdrawn those miraculous powers which He conferred upon the Apostles, and left it to man's diligence, under the strength of his ordinary gifts, to bring about his gracious promise of making us all *one fold under one Shepherd*, Jesus Christ our Lord. The influence, also, of the holy life of the Christian on those around him, and the tendency of true faith and religion in one to beget true faith and religion in another, shew that God's Spirit is all powerful to bring about this mighty work, if Christians would only lend that co-operation on their part which God in his wisdom and mercy requires.

The practical reflections which arise from these serious considerations, teeming with such vast import to all the world, and entailing such deep and everlasting responsibility upon every one of us, are too obvious to be insisted upon. Not only do we risk our own salvation by neglecting to improve to the utmost the grace which has been already vouchsafed to us, but we are also guilty of checking the extension of Christ's kingdom, and are answerable for the loss of others, who, but for our sinfulness or ignorance, might have been brought to the knowledge of the truth.



THE REVELATIONS OF CHRISTIANITY WITH RESPECT TO TEMPORAL POLITY.

1 PETER II. 13, 14.

SUBMIT YOURSELVES TO EVERY ORDINANCE OF MAN FOR THE LORD'S SAKE: WHETHER IT BE TO THE KING, AS SUPREME; OR UNTO GOVERNORS, AS UNTO THEM THAT ARE SENT BY HIM FOR THE PUNISHMENT OF EVILDOERS, AND FOR THE PRAISE OF THEM THAT DO WELL.

It has been a subject of remark and surprise to some persons, that among all the precepts and instructions for regulating our conduct in this world with which the Gospel furnishes us, it should have given no advice or information as to the wisest and best form of temporal polity, inasmuch as this is a subject that in general occupies men's thoughts and consideration more than any other, and on which the happiness and well being of every community seem so much to depend. To this, however, we may answer at once, that although the writers of the New Testament be silent on this head, they have not forgotten to remind us that the *powers that be are ordained of God*, and frequently to

admonish us of the duty of submission to them, and to exhort us to fulfil it.

This duty our blessed Lord and Saviour was ever desirous of performing in his own person, as well as anxious to impress it upon his disciples upon all occasions. At Capernaum, when *they who received the tribute-money came to Peter and said, Doth not your master pay tribute*, our Lord instructed Peter where to find the money that was requisite ; adding, *That take, and give unto them for me and for thee.* (Matt. xvii. 27.) When the *Pharisees and Herodians sought to entangle him in his talk*, by asking him, *What thinkest thou ? Is it lawful to give tribute unto Cæsar, or not ?* he answered, *Shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription ? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's* (Matt. xxii. 17—21.); thus taking occasion to admonish them at once of two great duties, which cannot, perhaps, be separated—that of obedience to God and of obedience to the powers that are ordained by Him.

To the great precept, *Fear God*, St. Peter immediately subjoins, *Honour the king*, exhorting us *to submit ourselves to every ordinance of man for the Lord's sake.* And St. Paul sets forth this duty, and the grounds of it, in the following terms: *Let every*

soul be subject unto the higher powers. For there is no power but of God : the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God : and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power ? do that which is good, and thou shalt have praise of the same. For he is a minister of God to thee for good. But if thou do that which is evil, be afraid ; for he beareth not the sword in vain : for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also : for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues : tribute to whom tribute is due ; custom to whom custom ; fear to whom fear ; honour to whom honour. (Rom. xiii. 1—7.) And again, writing to Titus, whom he had left in Crete to set in order the things that were wanting, among the other precepts which he gives him for the instruction of the Church, he does not omit to exhort him to put them in mind to be subject to the principalities and powers, to obey magistrates, and to be ready to every good work. (Tit. iii. 1.)

Thus there is no duty more clearly pointed out to us in the New Testament than that of due submission to the legally constituted authorities. Ample

information and instruction is given to each person how he is individually to comport himself so as to fulfil what is morally and religiously required of him in this respect by hearty and ready obedience, and that *for the Lord's sake, and for conscience sake.*

Nor will any one, who humbly and cautiously considers this subject, find any real cause for surprise or wonder that God, among his other revelations which he has made both for the temporal and eternal benefit of his creatures, should not have thought fit to give further information on this matter, although so much of the moral and religious, as well as the secular good of nations depends upon it, nor have spoken in such terms of authority respecting it as must have put an end to all disputes and contentions, and have established peace and good order upon such foundations as could not be shaken. In a truly Christian mind such a question as this could never arise. One who is advanced in knowledge and grace well understands that God's word, as it has been revealed to us, is amply sufficient for all the purposes for which it was intended, and that no addition could be made to it without its losing something of its present force and efficacy, any more than it could gain in both were something taken from it; and no one who is humbly devout would venture to allow the thought to arise in his mind, that he could

conceive it possible for further information to be supplied to us by revelation on any point than that which God in his wisdom has deemed to be adequate, and yet the system of his dealing with mankind remain so wise, so good, so just, and so merciful as it now is ; much less that the condition of the world could be at all ameliorated by any additional knowledge from above, beyond what God in his wisdom has judged it right to communicate.

If, however, we examine the question a little more deeply, we shall find that all the information which, *à priori*, we could have any ground to expect with regard to temporal polity has been afforded to us in the Gospel. And further, as this is a subject of knowledge with which morality is more closely connected than almost any other, so have more precepts and lessons relating to it been given. The great object of all the communication made directly between heaven and earth has been to teach us "so to pass through things temporal that we may finally attain to things eternal ;" *to use this world as not abusing it, having our conversation in heaven.* All the instruction, therefore, given unto us by Christ himself, or through his Apostles, has had this ultimate object more especially in view. Every thing that is necessary to qualify man to attain to, and enjoy, that happiness in a future life, which God has promised to his diligent and faithful

exertions through Christ, and which it has been the end of all revelation to disclose to him, and to invite him to partake of, has been made known to him in the fullest manner ; and all that is requisite for this has been divinely revealed to him. This knowledge he could not elsewhere have obtained, or through any other means. It pleased God, therefore, to declare it to him *in time past by the prophets, but in these latter days by his Son.*

But none of those branches of knowledge and science which have reference only to our temporal condition have ever been made the subject of direct divine communication. These have been left to the physical powers of man's understanding to amplify and extend as the various circumstances of natural life called for and required them. God's over-ruling providence has, indeed, always guided, directed, and moderated them, so as to adapt them to every age and circumstance ; and in these days especially a piously reflective mind may find much cause for admiration and gratitude, in observing how wonderfully the providence of God has arranged that the mind of man should so develope itself as to keep pace with the external circumstances by which he is surrounded ; how it should be fruitful in every kind of invention in art and science, so as to correspond with the exigencies of the age, to meet the demands of an enormous and

rapidly increasing population, and to supply them, not only with food and the necessities of life, but also with many comforts and conveniences, which, without such recent improvements, it would have been impossible for them to obtain.

In all these things, however, God works by the ordinary means of his providence. But as Christ *came into the world to save sinners, and to bring life and immortality to light* ; so has all the instruction which he was pleased to vouchsafe to mankind been directed principally to this end. It was their moral, religious, and spiritual condition that he aimed at improving, rather than their worldly and temporal state. While, then, he supplied them with all such knowledge of divine things as was calculated to promote and increase their growth in spirituality and holiness, he did not add any thing to their stock of secular wisdom, or give them any information respecting the physical sciences, through means of which the temporal condition of man may be, and has been, so much improved, and their worldly comforts and conveniences increased. Since, therefore, every legitimate system of polity is a compact between the governors and the governed, with the view of promoting the secular advantage of both, to protect the lives and property of each, to secure to each their rights, and thus to increase their temporal convenience and happiness, the

knowledge requisite on this head was of that worldly nature which, at first sight, does not appear to come within the scope of our blessed Lord's instruction; except, indeed, so far as it is connected with those high principles of morality, which can never be otherwise firmly fixed and established than upon the basis of true religion.

Under this point of view, then, there could be no just reason to expect that our Lord's instruction and declarations on this subject should be fuller or more explicit than upon any other which bears only upon the temporal condition of men. There is no reason why he should have given us further information upon political science than upon any of those branches of natural science, from our increased knowledge of which so much temporal benefit has accrued to mankind. Where, however, it becomes a moral question, the line of duty is clearly marked out, and we are expressly bidden *to submit ourselves to every ordinance of man, and to be subject to the higher powers.*

Moreover, in performing this, as in every other Christian duty, we shall find that it also redounds to our temporal advantage, in the same manner as we find by experience, that what our Lord promises with respect to our earthly condition, when he especially exhorts us to seek those things which are above, is abundantly fulfilled here below. *Seek ye first the*

kingdom of God, and his righteousness ; and all these things shall be added unto you. (Matt. vi. 33.) For as those habits of industry, frugality, patience, and perseverance, which true Christianity ever necessarily induces, will, even in the common order of things and the general course of the world, as naturally supply the persons endowed with these good qualities with food and raiment and the necessities of life, as the opposite habits of idleness, prodigality, improvidence, and negligence, will reduce a person to want and distress ; so will a compliance with the Christian injunction of submission to principalities and powers, and obedience to magistrates, as naturally tend to generate that good order and peaceable government on which the happiness and prosperity of a nation so much depend, as disobedience, insubordination, and want of due respect for established institutions, will, on the contrary, necessarily produce that anarchy and subversion of rights, by which a people is plunged into distress, misery, and bloodshed.

Nor is the fear a reasonable one, which some persons seem to entertain, that entire submission and perfect obedience *to the powers that be* may endanger the liberties of the subject, and give the legitimate ruler of the country the means of aggrandizing his power too much, and of making himself a tyrant. History and experience shew the con-

trary to be the case ; and no man is ever so strong as when he faithfully does his duty, or so well secured in his own rights as when he duly regards and respects those of others. A ruler, especially in these days of civilization, must have some good cause or pretext before he can proceed to violent acts of tyranny ; and there is none which he could more readily lay hold upon, or with a greater show of apparent justice, than that which would seem to be grounded upon the charge of disobedience to the institutions of the country, or of disaffection towards himself. It is therefore an unwise, as well as an unjust notion, which some seem to entertain, that they should occasionally manifest their freedom by exhibiting signs of their independence, in a manner at least bordering upon insubordination ; for this is certainly one of the most effectual means of putting their freedom in danger.

Thus the simple precept of the Gospel with respect to worldly polity, of *being subject to principalities and powers*, like every other that has been dictated by the Spirit of God, is founded on the deepest wisdom and the most perfect knowledge of the character of man, considered in a political as well as a social point of view. It tells us how we are individually to act, embracing the rulers not less than their subjects ; for they, also, are as much bound by it to observe the conditions under which

they hold rule, as the others are to *render to all their dues : tribute to whom tribute is due, custom to whom custom, honour to whom honour*. This simple precept contains in itself a summary of all the practical part of political science. It is intelligible to every member of the community, and, if it be obeyed by all, it will supply the surest guarantee of the public safety, and of the national prosperity and happiness.

If, then, political science be considered as having reference only to the worldly and temporal condition of man, while we therefore could have no reason to expect any divine communication and instruction regarding it in this light, we may perhaps still naturally look for some precept and lesson of conduct to guide us upon such points as touch upon morality, with which it is so closely connected, in addition to those general maxims which are to regulate our conduct with respect to any other kind of science. Our blessed Lord gave us no information respecting any other branch of knowledge ; he disclosed none of the properties of the material world in which we live ; nor did he make known any of those physical laws by which the universe is guided, although, from our subsequently increased knowledge of these, so much temporal benefit has been derived to mankind. But where these bear upon the moral and religious

character of man, and thereby have reference to his spiritual and eternal good, the declarations of the Gospel are clear, and its precepts explicit.

In all our pursuits after knowledge we are plainly informed what ought to be our object, and the end at which we should aim. We are to do all for the glory of God and the good of our neighbours. The object of our assiduous pursuits in learning, and of our laborious investigations in science, we are told, should not be to build up for ourselves a temple of fame, and to seek the honours of a far-spread reputation, but to advance the glory of God and make his wisdom and goodness to be known ;—should not be, to seek riches and profit for ourselves only, but to promote the general good and to increase the comforts and happiness of mankind. Not, indeed, that we are forbidden to entertain the reasonable hope of advantage to ourselves, either in emolument or reputation, from our well-directed industry and talents, for this is a reward which God's providence has arranged should generally follow from them ; but that the great and leading motive of all our exertions should be the honour and glory of our God and Redeemer, and the welfare, both temporal and spiritual, of our fellow-men.

If, therefore, we place the knowledge of the principles by which a community is to be governed and the rights and freedom of every member of it to be

protected and maintained upon the same level, and consider it in the same light as any other branch of science, not only is this to be regulated equally with the rest by the great motive of God's glory and the welfare of mankind, but it is further supplied with a precept of divine authority, so easy to be understood that none can mistake it, which we can never do wrong by obeying, and which, although apparently so simple, is based upon the greatest wisdom ; so that the very tendency of it is to produce of itself that good order in society, that stability of rights, peace, and happiness, which it is, or ought to be, the end of all political science to establish.

The consideration, therefore, of this question under this point of view only, while it affords a sufficient answer to such persons as imagine it to be almost a defect in the Gospel, that it should have omitted to give more explicit information on a subject of such great importance to the happiness of mankind, supplies at the same time an answer to those who run into the opposite extreme, and assert that the civil condition of people is entirely independent of, and unconnected with, the religious, and that the silence of the New Testament on this head is a proof of it. For, not to speak at present of the influence of true religion upon the morals, conduct, and lives of individuals, and of the effect produced thereby upon society in general, and of the civil benefit

thus conferred upon the community at large ; surely, if there be one subject on which it becomes our duty more than upon any other to do all for the glory of God, and for the welfare, spiritual as well as temporal, of mankind, it is that which relates to the government and the public institutions of the country. If the honour of God and the good of his creatures be the object which we are always to keep in view in the private walks of life, and in reference to our individual undertakings, much more, if possible, ought these to be made the leading motives of all our actions, which concern any national enterprise ; and still more especially if we be placed in any situation of authority and responsibility, which would afford us more occasions of being extensively useful, and where the influence of our conduct would be more felt and acknowledged, because it would be more public and more observed. So that had there been no definite instruction on this head given, this general principle is of itself sufficient to shew, that in a Christian country, or even in one professing to be Christian, no system of polity ought to be pursued, without having religion for its foundation, and no act of government or legislation be undertaken, of which the principle could not be sanctioned by the word of God.

But, as we have before observed, the Scriptures are not altogether silent on this head ; for at least

they point out to us individually our own course of duty, *to submit ourselves to every ordinance of man*, assigning as a reason for it, *because the powers that be are ordained of God*, and urging as an additional motive, that we should do it for *the Lord's sake*. It is indeed true that they supply us with no instruction relative to these powers, as to how they are to be established and constituted, or what form of government would be the wisest and most just, and therefore the best. This, as we have remarked above, belongs to that temporal science concerning which it was not the design of revelation to make any direct disclosures; although the civilizing effects of Christianity do tend indirectly to advance every kind of knowledge and science which are beneficial and useful to mankind.

But further than this, we may observe, that it hardly seems possible that any general instructions beyond the broad principles of justice and equity could be given, so as to be applicable to every nation and country. The habits and customs of various people are so different from one another, that the same form and system of polity could not apply equally to all. Moreover, in the progress of society many rights and privileges have grown up, owing to different causes and a variety of circumstances, under which individuals may have been placed, which, although they might not have sub-

sisted in the beginning, could not now be interfered with or altered, without doing injury to the highest principles of justice and equity, as well as forfeiting that public faith, which it is so important to every individual to be preserved entire and inviolate. These rights and privileges of course are varied in different nations, according to their several separate institutions ; and these again depend upon the natural character of the people, which is necessarily moulded and fashioned according to a great variety of circumstances, such as long prejudices, climate, or even geographical position.

Each nation, then, may be presumed to have adopted for itself that system of government which was suited to its character and situation before the time of our Lord's appearance upon earth ; and those particular precepts of obedience to the duly constituted authorities, joined to the universal lessons of morality and holiness which are inculcated in the Gospel, would be sufficient to render any of the particular systems of government effectual in promoting the general welfare ; for they would, under the purifying influence of Christianity, necessarily come to be regulated by mercy, charity, and benevolence, no less than by strict justice and equity.

One form of government is, however, expressly mentioned in the New Testament more than once,

the monarchical or regal : and although it would be drawing an overstrained inference to conclude, from this circumstance, that this is what ought necessarily to be adopted by every country, it nevertheless is worth our attentive consideration to observe, that it is spoken of at least in terms of approval. This is sufficient to shew the bold and presumptuous wickedness of those persons who venture to justify their violation of the express command of divine inspiration *to be subject to the higher powers*, by declaring such a form of government to be contrary to the spirit of Christianity ; thus daring to set up their own notions of what Christ's holy religion is, or, according to their fancy, ought to be, in direct opposition to his plain declarations and most explicit injunctions.

If, then, in those early days when our Lord came in the flesh, this single precept of obedience and submission was held to be of so much consequence and importance to the welfare of all, as to be considered sufficient instruction for the conduct of Christians individually with respect even to a heathen government, are we to suppose, that in these days of greater enlightenment we can be absolved from this duty towards a Christian government ? The obligation, if possible, becomes greater ; for as St. Paul writes, *they that have believing masters let them not despise them because they are brethren, but rather*

do them service, because they are faithful and beloved partakers of the benefit. (1 Tim. vi. 2.) The obedience also is easier and more agreeable to ordinances purified and rectified by Christianity, than it could be to those founded only on heathen principles ; nor can its tendency to produce peace and happiness among all classes of society have lost any of its efficacy from the circumstance of its being united to higher and more constraining motives, which have the same object in view, and work together for the same end.

There can be no excuse, therefore, for those who *resist the ordinance and speak evil of dignities* ; and the plea of conscience, which some persons have urged, and do urge, as their grounds for doing so, must rest upon very great ignorance and misunderstanding of the Gospel of Christ, if not upon a willing perversion of it. The words of the Apostle, *submit yourselves to every ordinance of man*, are as explicit as they can be. He does not say, Submit if they be just and equitable, or if they appear to be so ; but he commands obedience at once ; and adds, as a motive to reconcile us to them even should they seem harsh and almost oppressive, that we should do it *for the Lord's sake*. It is therefore strange indeed to find persons, calling themselves Christians, resisting ordinances most easy to be complied with, which rest upon the soundest principles

of equity and justice, and declaring it to be a matter of conscience to do so—that they do it *for the Lord's sake*. Difference of opinion may exist, and does exist, upon many questions which are founded upon deductions from the word of God ; but upon a plain simple precept like this, whose form cannot be misinterpreted or misunderstood, there can be no doubt. So that supposing scruples of conscience respecting any particular ordinance of man may arise in a person's mind, and he may not feel satisfied either as to the motive from which it proceeded, or the end to which it was directed, his own course of duty is nevertheless clear : he cannot do wrong by obeying the apostolic injunction to *submit for the Lord's sake* ; and he certainly cannot do right to neglect to fulfil the positive and definite duty of obeying a precept dictated by the Spirit of God, in order that he might maintain some opinion of his own, which, after all, may be erroneous, and founded upon a mistaken notion of what is God's will. *Behold, to obey is better than sacrifice, and to hearken, than the fat of rams : for rebellion is as the sin of witchcraft, and stubbornness as iniquity and idolatry.* (1 Sam. xv. 22.)

There can be no state more dangerous for a man's own soul than when he is presumptuous enough to believe that he has so deep an insight into the ways of God's providence, that he can

venture to neglect any one of his positive commandments, and, by so doing, fulfil an implied duty of higher and more essential importance. It is easy to see that he may be mistaken, with respect to the nature of such a duty; and it is certain that he is mistaken if he believes it paramount to obedience to any command which God has expressly given. Nor can a nation be in a more dangerous condition than when the people individually refuse to obey the laws and submit to the government, because they believe themselves competent to frame wiser and better enactments, and to institute a more vigorous, more effectual, and more just system of administration. And if this presumption with regard to temporal institutions be joined to a similar frame of mind with respect to those which are divine, the most disastrous consequences are necessarily to be apprehended, in confusion, anarchy, and bloodshed.

It is upon these two points where we are called upon so expressly to obey that the cardinal Christian virtue, humility, is especially required of us; and it is perhaps upon these that it is less exercised than upon almost any other. Every one thinks himself competent to judge and form his own opinions with respect to religion and politics. It matters not how ignorant he may be of the Scriptures themselves, of the true method of interpreting

them, of the decrees of the first general councils, of the testimony to the Catholic doctrine to be found in the earliest Christian writers, and of the universal practice of the ancient Churches ; or, on the other hand, how little he may be acquainted with political history in general, or the history of his own country in particular, of the manner in which its institutions have grown up into their present form, of the principles upon which they are based, and of all the complicated variety of questions relating to rights and privileges in which they are involved :—with the greatest ignorance on all these points, which are, nevertheless, so essential to be understood in order to enable any one to judge correctly, persons are ever ready to assert their opinions on both these subjects, and to make it a matter of conscience to maintain them, even to the extent of violating the positive command of Scripture, to be *subject, not only for wrath, but also for conscience sake.*

But this is not the case with respect to any other species of knowledge. No one ventures to pretend that he is skilled in languages without having properly studied them, or to be an adept in science of any kind without having bestowed upon it much diligence and attention. Much less are men vain enough to attempt to apply them practically unless they have attained considerable proficiency. They know that a person who should endeavour to guide

a vessel over the ocean without being skilled in navigation would certainly lose his way, and probably be shipwrecked and perish; that his greatest wisdom in this science consists in duly applying the rules and calculations made by those who have preceded him, which experience has proved to be sufficient to conduct him to the port of his destination, rather than upon every occasion to stop to frame tables for himself, and to rely upon his own calculations, which may turn out to be erroneous, when there are others, that are known to be correct, ready for his use. But on the practical question of religion and politics there are many persons who, be they never so ignorant on both subjects, believe themselves competent to frame wiser and better rules and calculations for the direction of the helm of Church and State than those which have been founded on the wisdom and practice of ages, and which experience has proved to be safe and beneficial; and they are ready to stake the political safety of the nation, and the everlasting salvation of their own souls, upon their own crude and unfounded notions, rather than adhere to that faith of the holy Catholic Church which has conducted the saints and martyrs to everlasting rest in heaven, and maintain those venerable institutions which have been the glory of their forefathers and the bulwark and safeguard of their country.

It is a far more difficult thing to understand how to guide the vessel of state through the *tumult of the people*, than to steer a ship laden with merchandise through *the noise of the seas and the noise of their waves*; and it is of far less consequence for a man that his goods and his merchandise should perish in the deep than that he should make *shipwreck of his faith*, and so *lose his own soul*. And yet, while men are anxious to take every precaution for that which is less difficult and less important; while they are desirous of calling in the aid of the most skilful, and of following closely in the steps of those who have had the greatest experience; while they are perfectly alive to the danger of relying upon their own unskilfulness and inexperience in such matters; they are nevertheless inconsiderate enough on questions of much greater difficulty, and on subjects of the last importance, to make light of and neglect the learning, wisdom, and experience of ages, to depend upon and follow their own vague notions and views, which they hardly know how or why they have adopted, and thus precipitately and heedlessly to run into danger, and risk the safety, both temporal and eternal, of themselves and others.

From this we may clearly see the wisdom and goodness of God in superadding to those general precepts which equally relate to every other kind of science and knowledge this particular command

with respect to political science, *to submit ourselves to every ordinance of man for the Lord's sake* ; for it thus forms a check to that proud boldness and rashness which is so likely to lead us into error on a subject in which we are so much inclined to interfere, and so likely to go wrong. And we have further reason to be thankful that it has been imposed upon us as a divine command, that the more powerful restraint of a moral and religious obligation should be added to keep us back from danger, into which we are so very prone to rush.

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FREEMASONRY.

A

SERMON

PREACHED IN THE CHURCH OF ST. MICHAEL, LICHFIELD,

ON TUESDAY, OCTOBER 5, 1847,

BEFORE

THE PROVINCIAL GRAND LODGE OF FREE AND
ACCEPTED MASONS OF STAFFORDSHIRE.

BY THE

REV. JOHN OSMOND DAKEYNE, M.A.,

PERPETUAL CURATE OF WOLVERHAMPTON, G. C. & P. M. 374 & 607.

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TO THE

HON. GEORGE ANSON, M.P.

PROVINCIAL GRAND MASTER FOR STAFFORDSHIRE

HENRY CHARLES VERNON, ESQ.,

DEPUTY PROVINCIAL GRAND MASTER;

AND TO THE BRETHREN OF THE SEVERAL LODGES

BEFORE WHOM IT WAS PREACHED,

AND AT WHOSE REQUEST IT IS RE-PUBLISHED,

THIS SERMON

IS DEDICATED

BY THEIR FAITHFUL FRIEND AND BROTHER,

THE AUTHOR.

THIS SERMON WAS ORIGINALLY ADDRESSED TO THE PROVINCIAL GRAND LODGE OF LINCOLNSHIRE, AND HAS ALREADY APPEARED IN PRINT, BUT THE FIRST EDITION HAVING BEEN DISPOSED OF, THE AUTHOR READILY ACQUIESCED IN THE WISH FOR ITS RE-PUBLICATION EXPRESSED BY THE BRETHREN OF THE PROVINCIAL GRAND LODGE OF STAFFORDSHIRE, BEFORE WHOM IT WAS, BY INVITATION, PREACHED IN OCTOBER LAST.

PRAYER.

Let us pray, for all sorts and conditions of men. And herein for our Sovereign Lady the Queen, that she may be endued plenteously with heavenly gifts, and long reign over a loyal, united, and happy people ; for Adelaide the Queen Dowager, the liberal and pious patroness of those excellent schools which have been established for the orphan children of our poorer Brethren ; for Prince Albert ; Albert, Prince of Wales ; and all the Royal Family. Let us pray especially for the Ancient Order, as Members of which we have this day assembled ; particularly, for the Most Worshipful and Right Honorable the Earl of Zetland pro Grand Master, for the Officers of the Grand Lodges of England, especially of that Provincial one to which we belong ; for those who bear rule amongst us ;—for the Right Worshipful and Honorable the Provincial Grand Master and his Deputy. Let us further implore the MOST HIGH to bless all private

Lodges, particularly those now gathered together to worship in this His holy Temple. May God prevent us in all our doings with His most gracious favour, and further us with His continual help, that in all our works, begun, continued, and ended in His most Holy Name, we may promote the happiness of our fellow creatures, and ever set forth His honour and glory ;—through Jesus Christ our Lord.

Our Father which art in Heaven, &c.



S E R M O N.

ROMANS I. PART OF V. 20.

“For the invisible things of HIM from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead.”

THERE is an awful truth involved in these words; and I would ask you, Brethren, to consider with me to what conclusion a reception of it should lead us all. No one who directs serious attention to the history and records of the propagation of the blessed Gospel of our Lord Christ, can fail to be struck with the splendid and emphatic enunciation made by St. Paul in the opening of his Epistle to the Romans, of the verity of his Apostolical commission; and also with the wonderful, yet convincing, conciseness with which he declares the most holy mysteries of the Christian religion—viz., that the

prophets aforetime had promised the Messiah,—that such Messiah was of the lineage of David,—that “according to the spirit of holiness by the resurrection from the dead” He was “declared to be the Son of God with power,”—that through his, Paul’s, apostleship the Gentiles were to obey the faith, and that they thus became the “beloved of the Lord,” “called to be Saints” and so recipients of the Apostle’s blessing which invoked upon them “grace and peace from God our Father and the Lord Jesus Christ:”—I repeat; it is impossible for any devout searcher of the holy Scriptures not to feel the fervor of St. Paul’s words and not to discover, the excellency of the cause of the Gentiles’ Preacher’s hope and trust, and also the cogency of the reasons wherefore the declaration of his satisfaction with his Roman converts’ profession should be followed up by warnings, by denunciations, by advice made impressive by references to error, and by exhortations made lively by the rehearsal of the victories of faith. Every sentence is pregnant with instruction and worthy of all meditation; but upon the present occasion I will confine my observations to one of them. It is one, indeed, which is necessary to St. Paul’s argument, but it is also declaratory of a truth which, even if we separate it from the rest of the Epistle and consider it upon its own isolated bearing, is sufficient to make impress upon the mind and conscience of every human being. That sentence is the one I have selected for my text; and for the sake of the lessons derivable from it, referable and leading to the great subject with which I have this day to deal, I will venture to direct your attention

to it and the verses immediately connected with it. In them St. Paul boldly and unanswerably appeals to that voice of Creation, which to every heart even the most unenlightened,—to every mind even the most uncultivated, proclaims that “the* heavens declare the glory of God and the firmament sheweth his handy-work ;”—that, in truth, “the invisible things of HIM, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead.”

Brethren, the Apostle here proclaims a solemn *fact*, which neither they whom he then addressed, nor we unto whom, although “dead, he yet speaketh,” could or can gainsay. But how did the Gentiles of the olden world receive this knowledge? They thus indeed, from the works of creation were enabled to know God, but “they† glorified him not as God, neither were they thankful; but became vain in their imaginations and their foolish heart was darkened. Professing themselves wise they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things.” And how was it that this happened? Because they relied upon their own power rather than upon their Almighty Creator;—they built upon their own wisdom rather than upon instruction springing from the visible workings of a Deity;—they referred “God’s glory” to *symbols* and *signs*, instead of referring *signs* and *symbols* to God’s glory; and so, at last, they gave homage to the corruptible representative; and, whether in the dark magnificence of *Egyptian*

* Psalm xix. 1.

† Romans i. 21, 22, 23.

mysteries, in the secret and dread solemnities in the groves of *Eleusis*, in the multiplied marvels of Indian *Avatars*,* in the polished and classical idolatry of Athens and Rome, or in the more barbarous and blood-dewed immolations of the Northmen and the Briton,—“they† changed the truth of God into a lie, and worshipped and served the creature more than the Creator.” And so *we* may learn this lesson:—that even from the most ancient times, whenever and wheresoever knowledge has been turned into the pride of assumed worldly wisdom, or want of knowledge has become the recklessness of self-satisfied worldly ignorance;—whenever and wheresoever human passions have rejected the control of good principles, or human craft has made a profit of superstition, or human learning, miscalled philosophy, has retained the light of truth in mysterious custody unwilling to let others know it and not daring to disclose its own false uses of it;—then and there the guilt denounced by the Apostle was and is committed,

* *Avatar*, in Hindoo Mythology, is an incarnation of the Deity. Innumerable incarnations have taken place according to the Hindoos: but *ten* are peculiarly distinguished, and *four* are the subjects of *Puranos* or sacred Poems. These *ten* are the incarnations of Vishnu, the supreme God. The *Matsya Avatar* was the descent of *Vishnu* in the form of a fish; *Kachyapa* or *Kurma* in that of a tortoise; *Varaha*, as a boar; *Nard-singha*, as a monster, half man, half lion; *Vamana* as a dwarf; *Parasu Rama* as the son of *Iamadagni*. All these took place in the *Satya-yuga* or golden age. The others are more recent. The seventh incarnation is called the *Rama-chandra avatar*, the descent of *Vishnu* to destroy a giant. The eighth *Avatar*, called *Bala-Rama*, was in order to chastise other giants. The ninth, *Buddha*, has a similar object. The *Kalki* or tenth *avatar* is yet to come, at the end of the *Kali-yuga* or iron age.

† Romans i. 25.

—then and there was and is sin against God done, which the most gorgeous ceremonials, either of *initiations* or of services, cannot palliate, or the most *esoteric* privileges gild over, or make otherwise than most destructive of the well being of the general community!—Now; Brethren “of the mystic tie,” we have, in our workings and in our mysteries, *signs* and *symbols*, and ceremonials, and knowledge of our own, and esoteric privileges, and jealously guarded rites, and, as to some matters, exclusive brotherhood: How far do we escape the charge involved in the accusation brought against the Gentiles of old? I am bold to maintain not only that it does not affect us in the least degree, but that all the bearings, the practices, the teachings, and the fruits of *Freemasonry*, are to one great end, viz., the setting up of peace and good-will amongst men, and the attributing in all our actions and in all our utterance “Glory* to God in the highest.”

It is not my purpose, as it would occupy too much time, to enter into any disquisition upon the *Antiquity* of our Order. Born in the ancient days of the world, cradled in the hearts and nursed in the hopes of the olden Fathers, the principles which distinguish it came forth into activity. Thence they became developed in the wanderings of the Desert and in the solemnities of the Tabernacle;—and grew onwards, until perfected and made glorious upon Mount Moriah,—*Wisdom* then planning the more organized *establishment*, *Strength* giving efficiency and permanency to the design, and *Beauty* adorning and throwing a charm around the details:—

* Luke ii. 14.

" No workman's steel, no pondrous axes rung,
 " Like some tall palm the noiseless fabric sprung."

HEBER's *Palestine*.

Next :—mourning amidst the tuneless harps by Babalon's* dark waters, sighing beneath the drooping willows over the bye-gone splendor of the loved and lost Jerusalem ;—then returning with the *children of the captivity* to renew the services of Zion ;—passing on, although clouded and known to few, no longer to dwell with the apostate and the slave, passing on from the " abomination "† of the latter " desolation " and leaving the once sunny and lovely Palestine to endure its punishment and its purifying ;—taking up abode in the Western world, " Kings, Princes, and Potentates," thinking it no stooping of " their imperial crowns and dignities " to give welcome and nurture ;— as *operative*, developing science, encouraging arts, expanding social comforts, ministering to public adornments, and raising those wondrous Temples to the MOST HIGH which still—(and we have in this City proof eloquent of this)—lift their pinnacled glories to heaven, and also the more retired Churches with their spires symbolic, " silent fingers pointing to the sky !"—as *speculative*, binding men together in sweetest union—*brotherly Love*, the band, *Relief* and mutual assistance the grace, *Truth* the ruling principle ; and bringing us not only—as listening to the voice of Nature—to

" See God in clouds and hear Him in the wind,"

* Psalm cxxxvii.

† Refer. Dan. xi. 31—xii. 11. Matt. xxiv. 15.

but from every particular of science and art to derive instruction and holy lessons, and through the *signs* and *tokens* and *symbols* of the material world to view, to acknowledge, to worship, the *Great Architect of the Universe*, and so, from "the things that are made" understanding "the invisible things of Him," to bend before "His eternal power and Godhead :"—I would only say, that the principles upon which *Freemasonry* is founded, thus uprising, thus increasing, thus working and thus now flourishing, can boldly appeal, to *Antiquity*, to prove the order to be no new thing,—to the long roll of *History* to prove it to be no vain thing, and to present *Experience* and feelings to prove it to be a good thing !

Such are the general bearings of our Order,—and in this place I cannot do more than cursorily allude to them ;—such is the aspect in which a view of its origin and progress enables us to regard it. *It is no new thing !* But is it a *vain thing* ? I have said that it is not ; and I will, by brief reference to its practices and its teachings, endeavour to maintain my assertion.

To the initiated it would be sufficient to state that all our teachings and all our practices are founded upon the Volume of the Sacred Law,—that Religion prompts our motives, and justice guides our workings. But I must here say more. We shrink from no examination before the World, and therefore to the world do I speak. It is true that our system is "veiled in allegory and illustrated by symbols," and if thus simply and meagrely viewed, it might perhaps be deemed vain and frivolous. But amidst all this allegory and amidst all these symbols shine forth the

great eternal principles of moral truth and practical faith. And wherefore do we use *signs* and *symbols*? Because they form a holy and eloquent *memoria technica* for our Craft. And the use of *signs* and *symbols* is of no modern or light origin. The Holy Bible is full of instances of similar modes of teaching. The* Tree of Life, Jacob's vision, The Manna, The Brazen Serpent, The Sun of Righteousness, &c., "are *symbols* of a nature too plain and unequivocal to be mistaken." The Weavers' shuttle, the Palm Tree, the Vine, the Cedar, the silent Harp, the Hyssop branch, the rending of Samuel's mantle, Zedekiah's horns of iron,—Hezekiah's retrogression of the Sun's shadow on the dial,—Ezekiel's types, of the Eagles, of the resurrection of the dry Bones, of the Gourd, the golden Candlestick, and of the two Staves, Beauty and Bands,—the whole course of our Lord's teaching by parables and symbolical references—the whole system of the Jewish polity and sacrificial ceremonies—all these shew that instruction by *symbols* was deemed likely to make more permanent impression upon the wayward mind of man than if enforced by words alone. So do we practice and teach.

† "The architectural emblems of the first degree may appear to the uninitiated as mere instruments of manual labour; yet, as they embody a mass of moral reference, we consider them to be jewels of inestimable value. And are they not so? How did Solomon inculcate industry? 'Go† to the Ant,' said he. If in

* *Vide* Dr. Oliver's most admirable work on "The Theocratic Philosophy of Freemasonry," 1841; also his learned work on "The Antiquities of Freemasonry," Ed. 1843.

† Theo. Phil. p. 174.

‡ Prov. vi. 6.

like manner we would teach *morality* and *justice*, what better reference can we have than to the *Master's* jewel ? If *equality*, that attribute of the Deity

“ Who sees with equal eye as God of all,

“ A hero perish or a sparrow fall,”—

we point to that of the *Senior Warden*;—of integrity, to that of the *Junior Warden* ;—and each reads the *Mason* a lecture which is highly calculated to make him a wiser and a better man. What can be more beautiful and significant than the immovable Jewels ! Even the simple working tools of an *Entered Apprentice*, embody the wisdom and utility which alone would enchain the practice of virtue, and enrich the mind with precepts of inestimable value.”

If need were I could further dilate; upon our most significant *Pentangle*,*—upon the very *form* of our *Lodge*,—upon our expectation looking towards the *East* for a better country,—upon the *pencilled* record of all our actions in the book of the great Judge,—upon the *compass*-bounded definition of the limits of good and evil,—upon the *point* of time and individuality within the *circle* of eternity and omnipresence,—upon the ascending staves of *Faith*, *Hope*, and *Charity*,—upon the *square* of perfect happiness

* I need not delineate the figure. Bishop Kennet calls it the *Pentangle of Solomon*. Antiochus Soter used it as a banner, and it was employed all over Asia in ancient times as a charm against witchcraft ! “ It was anciently in use among the Jews as a symbol betokening safety ; and to this day the English shepherd cuts it on the green sward, little thinking of its ancient composition and signification ; the entire figure representing the Greek characters *υγια* health.”—*Vide* Theo. Phil. p. 170.

and equal justice,—upon the *triangle* of power, science and eternity. But I do not dwell longer upon this. One thing is clear ; that every *sign* and *symbol* which we use, offers a lecture to the thoughtful mind, reminding us of our mortality and how to conduct ourselves during it, and of our immortality and how to strive so as to pass through the “ tomb of transgression ” and the “ valley of the shadow of death ” unto it. And thus we teach,—

And so our craft “ exempt from *public* haunts,
“ Finds tongues in trees, books in the running brooks
“ *Sermons in stones* and good in everything.”

If indeed we looked to the *symbols* as in themselves beneficial,—if we looked to and revered *sign* as good *because* signs, if, to use the splendid words of Job,* if we “ beheld the Sun when it shineth, or the Moon walking in brightness, and our heart ” were “ secretly enticed and ” our “ mouth kissed ” our “ hand ” unto them in worship as did the Gentiles of old,—this “ were an iniquity to be punished by the Judge,” we should then deny “ the God that is above.” But *it is not so* ; and I trust it is not necessary for me to say more to shew it. I therefore hasten to another point ; having discussed the general bearings, the practice and method of teaching, having exhibited Freemasonry as being neither a *new*, nor a *vain*, thing, I will now shew that its fruits, and our present experience, prove it to be a *good* thing.

But ere I proceed I would implore you not to mistake me. I know where I stand and the sacred

* Job xxxi. 26, 27, 28.

character of the house in which we are assembled. I know my holy calling and my responsibility that "woe is unto me if I preach not the gospel," and I also know that if it came to an antagonism, whether I should hold by my Christian faith as opposed to my Masonic obligations, I should not hesitate one moment in electing unto which I ought to cleave and would adhere. But there is no antagonism between them. I for one, notwithstanding the worse than wild assertions of a prominent religious Review,—I for one see throughout the whole system of *signs* and *symbols* and instructions and *ceremonials* the most wondrous, but reverential, outshadowing of the holy and mysterious Trinity. Some who listen to me may not be aware of this, but I maintain that it is so. In this place I cannot fully enter into the subject; but I will say that bye-gone ages, whose evidence the lapse of centuries has not destroyed although it has clothed it with, to the unpractised and uninitiated, the deceptive encrustations of antiquity, testify to the fact, that, irrespective of our own most ancient and most peculiar system of signs and symbols, there was in ceremonies however wild, in creeds however dark, and in religious services however corrupt, some intimation of light, glimmering indeed and overcast, but long-previously revealed. For whether I tread the dark rock-caves of Elephanta* and marvel before the triple form of *Brahma*, *Vishnu*, and *Seeva*; or think of *Budha*, *Dharma*, and *Sanga*, and pronounce the

* For a description, and for very elaborate and conclusive remarks upon the Indian *Triad* sculptured in the caves of Elephanta, I refer the reader to Maurice's "Indian Antiquities," vol. 4, *passim*, but especially *in fine*; and to the commencing chapter of vol. 5.

mystic OM ;* whether I enquire at China's shrines of *Tao†* or *Fo* ; whether I wander amidst Egypt's signs

* The mystic syllable OM, or *Aum*, is not less revered by the Bhuddists than the Brahmins ; but the latter apply it to their own Trimurti, or *Triad of Brahma, Vishnu, and Siva* ; whilst by the former it is applied to *Budha, Dharma, and Sanga*, which is the *Triad* represented by the three gilded images in the Canton temple, alluded to in the Chinese books, when they say that "*Fō* is *one* person but has *three* forms." Their Scriptures contain in native characters, which imitate as nearly as possible the Sanscrit sounds, the following invocation to the Triad :—" Namō Buddhāya, Namō Dharmāya, Namō Saṅgāya—OM"—i. e., adoration to Buddha ; adoration to Dharma ; adoration to Sanga—AUM ; concluding thus with the mystic monosyllable which represents the *three* terms united in *one* sign.

Budha or Bhudda, *Intelligence*, produced Dharma, the *Law* ; united they produced Sanga, *Union*, or combination of several.

Sir W. Jones says, that by the word OM, the Hindoos express the *Three* powers, the Creative, the Preservative, and the Destructive.

This mystic emblem of the Deity OM, is forbidden to be pronounced but in silence. It is formed of the letter *ō* (standing for the Creator) *ṣ* (for the Preserver) which coalesce and make *ō* and the nasal consonant *m* (for the Destroyer).—*Vide* Maurice's Indian Antiquities ; Wilkins ; Sir W. Jones ; Davies' China ; Oliver's "History of Initiations," &c.

† It was the leading feature in Lao-Kiun's (circa. 500 B. C.) system of philosophical theology, and a sentence he continually repeated as the foundation of all true wisdom, that "TAO, the eternal reason produced ONE ; one produced TWO ; two produced THREE ; and THREE produced all things."

When a Chinese is asked how many systems of philosophic or religious belief exist in his country, he answers *Three* ; viz.—*Fu* the doctrine of Confucius (Koong-foo-tse. Circ. 550 B. C.) ; *Fō* or Buddhism ; and the sect of *Tao* or "Rationalists." Of these the first is the State religion of China.

The religion of *Fō*, or as it is pronounced at Canton *Fu'f*, is that of Bud'h, in the precise shape which that superstition has assumed throughout Thibet, Siam, Cochin, China, Ava, Tartary, and Japan.—*Vide* Life and Labours of Dr. Morrison ;"—especially (at

of the *Globe*, the *Serpent*,* and the *Wings*; whether

the end of the second vol.)—"Critical Notices" of his Literary Labours by Professor Kidd. Davies' Chinese; Encyc. Brit. art. "China," &c.

* There is to be found in the writings of Hermes Trismegist a maxim referring to, and illustrative of, the *Globe* the *Serpent*, and the *Wings*: "Deus circulus est, cujus centrum ubique, circumferentia nusquam;" or God is a *circle* whose centre is everywhere, but whose circumference is no where to be found. This geometrical figure was considered the most perfect of all, and as comprehending in itself all other imaginable figures whatever. Hence it arose that nearly all the Egyptian hieroglyphics illustrative of the Divine nature, were adorned with circular emblems. It was impossible for any *symbol* to be more express upon the unity of God, than the hieroglyphic *Circle* or *Orb*.

The *Serpent*, from its great vigour and revivescence, was considered as an equally proper symbol of *Eternity*, and, from its subtlety, of *Wisdom*. On this account it was thought the properest hieroglyphic to represent the demiurgic mind or *Agathodaimon* of the Egyptians. This emblem, therefore, of eternity and wisdom,—this image of the energy of creative power, we consider as referring to the eternal *Logos* in the Christian Triad.

By the sculptured *Wings* (the symbol of air and wind) ever extended to overshadow and defend, the Egyptians designated their famous *Cneph*, and though in this respect, from their obscure notions about the Trinity, they manifestly 'confounded the Hypostases, because the demiurgic *Ptha* is made to proceed from *Cneph*, yet, by the latter they doubtless meant to typify the sacred person to whom we apply it, the incumbent SPIRIT who "brooded over the face of the waters."

The *Globe*, *Serpent*, and *Wings*, were sculptured over the portal of the grand temple at Luxor upwards of 4000 years ago.

It is more than curious that the caduceus of the Phœnician *Taut*, was adorned with the old Egyptian symbol of the *Globe*, the *Serpent*, and the *Wings*. But, what is still more remarkable, this caduceus is described by the ancients as producing *three leaves* together, a sacred *trefoil*, intimating the three-fold distinction in the Deity. Thus Homer (*vide* Hymn: in Mercurium, l. 72) calls it *ῥάβδον χρυσαυγὴν ΤΡΙΠΛΗΘΑΟΝ* "the golden *three-leaved wand*."—*Vide* Maurice's "Indian Antiquities," vol. 5, p. 811.

Stephens, in his recent researches in Central America and Yucatan, discovered this symbol over the portals of ruined temples,

I gaze upon our own remains of Celtic* and Druidical services; whether I disturb the long-dead cities of Central America and Yucatan, nay, if I converse with the rude idols of the Islands of the Pacific,—the TRIUNE symbol still meets my eye, the *Triune* impress still remains to tell me that no accidental teaching passed over the world in the days of her ancient learning. *We* still hold this teaching, but I am not at liberty to speak out further; yet this I will say: a true and single-hearted Freemason searching honestly for truth, must become an humble homage-bearer to the mercy-seat of Jesus Christ. My firm belief is, that, our Order, uprising centuries before the actual preaching of our Lord in the flesh, was, and is, ^{as} subordinate but auxiliary, as good an adjutant worldly accessory as could, in the present temper of human nature, be brought to aid its progress. And I would further observe that, inasmuch as Christianity is local, i. e. not as yet, as it will eventually be, spread over the whole world in its broad surface, and our Craft is universal, i. e. bringing into one fraternity all people of all hue and colour, of every clime and creed and language, of every nation and policy,—so do I believe that our order might be made the pioneer of the more sacred fraternity; that it might be directed to bring men to think upon the knowledge it offers and to search for deeper, to admit the social beauties it

only the wings were *reversed*. The reader's attention is directed to this enterprising traveller's book, and to his sketches of Idols and Priests wearing *aprons*, &c.

* I cannot enter as concisely as is required upon this most interesting subject, I therefore must refer my readers to Lectures vii, viii, and ix, in "The History of Initiation," by the Rev. G. Oliver, D.D.

exhibits and to look for brighter, to embrace the mysteries and teachings it proclaims and to hope for holier, to understand its long-preserved peculiar secrets and to extend them to their full development. Yes, Brethren, a development which will aid in proclaiming unto those who as yet know not Christianity,—the real brightness of the *Shekinah*; the true interpretation of the *Sephiroth*;^{*} the majesty of *Elohim*; the omnipotency of the Creative, the love of the Mediative, the aiding of the Preservative; the Majesty, the atoning Intervention, the enlightening Procession, of the mighty Trinity; and which, in all the operations of Creation, in all the visible works and wonders of the outer world, in all the adaptations made by us frail creatures of *signs* which we see to lead us to a consideration of the glories which we see not—will bring men to know and bend before the “eternal power and Godhead” of the Father, of the Son, and of the Holy Ghost!

But I now revert to my assertion that Freemasonry was not only no *new* thing and no *vain* thing, but that, moreover, it was a *good* thing. I know that I must not trespass too largely upon your time, and therefore I will be as brief as I may.

Our Craft, then, is good as to its influences upon private life;—it is good as giving a beneficial tone to the observance of public duties. For what, Brethren,

^{*} It is not possible, within the compass of a note, to enter into any discussion of the mysteries of the Sephiroth; I must therefore refer the reader to Maurice's *Indian Antiquities*, vol. iv. p. 561; and to Dr. Oliver's "Theocratic Philosophy," p. 169, &c.

have you been taught? Have you not had the* Volume of the Sacred Law recommended to your constant contemplation and been charged, to consider it the unerring standard of truth and justice, and to regulate your actions by the divine precepts it contains? Have you not been instructed to draw from that Holy source your duty to God, to your neighbour, and to yourself? To God; by never mentioning his name but with that awe and reverence which are due from the creature to the Creator, by imploring his aid on all your lawful undertakings, and by looking to him in every emergency for comfort and support:—to your *neighbour*; by acting with him upon the *square*, by rendering him every kind office which justice or mercy may require, by relieving his distresses and soothing his afflictions, and by doing to him as, in similar cases, you would wish he should do to you:—to *yourself*; by such a prudent and well-regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy, thereby enabling you to exert the talents wherewith God has blessed you as well to his glory as to the welfare of your fellow creatures? Have you not been enjoined to be exemplary in the discharge of your *civil* duties by never proposing, or at all countenancing, any act that may have a tendency to subvert the peace and good order of society;—to pay due obedience to the laws of any state which, for a time, may become the place of your residence or afford you its protection; and above all, by never losing sight of the allegiance due to the Sovereign of your native land, ever remem-

* *Vide* Initiation Charge; Preston, p. 37. Dr. Oliver's Ed. 1840.

bering that nature has implanted in your breast a sacred and indissoluble attachment to that Country from which you derived your birth and infant nurture? Have you not been recommended the practice of every domestic virtue; to let *Prudence* direct you, *Temperance* chasten you, *Fortitude* support you, and *Justice* be the guide of all your actions? Have you not been taught to exercise *Benevolence* and *Charity*; to observe *Secrecy*, *Fidelity*, and *Obedience*; to have imprinted indelibly upon your mind the sacred dictates of *Truth*, of *Honour*, of *Virtue*? Need I say more?

But I am to be told, it may be, that if these matters are so good, they ought not to be kept secret. Why, *they* are *not* kept secret;—it is only the terms and ceremonials of our brotherhood that we conceal. And why should we not? (Theocratic Ph., p. 248.) We have no secrets which are not “open to the ingenuous and candid enquirer, if he seeks them by the legitimate process, while they are carefully concealed from those who use them improperly, or convert them to purposes which would prove injurious to society.” “The good and worthy may come amongst us.” Our doings are displayed before them, and “it is too much to hear any complain of ignorance, or speak evil of a science which they want the inclination, or the capacity,” or the qualification “to understand.” And moreover have no other institutions, secrets, and initiatory ceremonials? Is no form or qualification for introduction required in other matters? Why, all secular societies and religious communities have these. And do we not do well to keep out the merely curious and impertinent intruder? Are all who deem themselves fit upon the assumption

of their own self-judgment, to force their way into the *Sanctum* of that which ought only to be obtained by the verdict given by the judgment of others?

Brethren ; I would detain you but a few moments longer. I could indeed dwell upon many many points which crowd upon me ; for my mind and heart are full of them ; but I refrain. I leave you to meditate upon the general results to yourselves personally, of our brotherhood ; upon some few my desire as well as my duty upon the present occasion leads me to offer brief remarks. We claim many brethren who rejoice in rank and affluence ; but there are thousands who range under our banners in every part of the world of every creed, colour, and nation, who need and seek and enjoy our benevolence. As to this point I could picture the sudden calamities which strike down the most prosperous, which bring low the firmest frame, and make agonized and powerless the most confident amongst us—and to these alleviated and made endurable :—I could speak of the bed of sickness cheered, of the relief given to console the dear companion of your life's affection, or the education promised to the feeble children of your love :—I could speak of the asylum for old age, and the comfortings of the times when years have bowed down the strong :—and above all I could tell of the hour when it may so please the Almighty Ruler of man's existence, that the couch of malady shall be the couch of death :—yes ! Brethren of the humbler grade, it is well for you then that the agony of parting vitality, when your mind ought to be able to meditate upon higher matters, be not increased by the cares and harassings of worldly thoughts :—

yes ! it is something arising from our brotherhood, that even then you may pass from life to be laid in your humble graves decently and in order, with this satisfaction at least, that they who survive will not be uncared for—that widow's tears and the orphan's wail will not be unnoticed and unheard—that they, who have quite enough to weep over in that they have lost a friend, will not have also to lament that that friend's loss has entailed worldly ruin and desolation in addition to mental regrets and the stricken heart's sharp misery !

Brethren ! doubly brethren ! I have to call you, and I do call you to aid in these matters. And surely there can be no hesitation. From this holy temple you will pass to the banquet board. Do you think that the festivity will be less cheerful because you have put your best efforts into the offertory in God's house, for the purpose of soothing the widow's grief, comforting the aged one's withered years, and brightening the orphan's desolation ? Brethren, you will not—you *dare* not pass away with clutched hands cold to brotherly feeling—you *dare* not soil the festive board with revelry at the expense of the broken-hearted who call upon you ! But I have done.

Brethren : Pass hence from this holy place, not only with the name of God as a sign, but with the word of God as a rule and guide ;—not only with the mystic developments of a Triune Lord to exercise your intellectual investigations, but with the full faith in a Creator, Redeemer, and Sanctifier, filling your souls ! Pass on and again go and mingle with the world. Should you be tempted for your secret,—remember your obligation ; should you be taunted

for your order,—point to your conduct as illustrating its excellency ;—should you be asked for its fruits,—shew them by your loyalty, gentleness, peaceableness, long-suffering, mutual love, temperance, charity !—And believe me, I say no rash thing, I urge no hard thing, when I bid you make your peculiar privileges subservient to the setting forth God's glory,—and your peculiar knowledge assistant to the acquisition of that only true and real knowledge which points to the great High Priest of the Universe,—the very atonement and satisfaction for the sins of the eternal Israel,—the high *Master* who alone can raise us, not from figurative, but from absolute death and the tomb of transgression, JESUS CHRIST the Saviour of the world,—and also to the holy Comforter and sanctifying Spirit, which at the birth of the Universe “ moved upon the face of the waters,” and which alone can guide us “ into all truth.”

Brethren : Now join with me in adopting the words of Solomon.* “ Lord God of Israel, there is no GOD like Thee, in heaven above or in the earth beneath, who keepest covenant with thy servants that walk before Thee with all their heart : ” “ Hear Thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart Thou knowest (for Thou, even Thou only, knowest the hearts of all the children of men) that ” we “ may fear Thee all the days that ” we “ live in the land which Thou gavest unto our Fathers,” “ Hear thou in heaven thy dwelling place and maintain our cause.” “ The Lord our GOD be with us, as He was with our fathers : let

* 1 Kings xiii. 23, &c.

Him not leave us nor forsake us: That He may incline our hearts unto Him, to walk in his ways, and to keep his commandments and his statutes and his judgements;”—“That He maintain the cause of his servants:”—“That all the people of the earth may know that He is God and that there is none else!”

Brethren! “The* Lord bless you and keep you, The Lord make his face to shine upon you and be gracious unto you! The Lord lift up his countenance upon you and give you peace, now and for ever!”—Amen!

* Numbers vi. 24, et seq.

A

S E R M O N,

PREACHED IN THE

CATHEDRAL CHURCH OF ST. PAUL,

ON THURSDAY, MAY XVIII, MDCCCXLVIII,

AT THE

Festival of the Sons of the Clergy.

BY THE

REV. THOMAS DALE, M.A.

CANON RESIDENTIARY OF ST. PAUL'S,
AND VICAR OF ST. PANCRA'S, MIDDLESEX.

TOGETHER WITH

An Appendix,

CONTAINING

LISTS OF THE STEWARDS, PREACHERS, SUBSCRIBERS, &c. &c.



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TO
THE STEWARDS
OF
THE FESTIVAL OF THE SONS OF THE CLERGY,
FOR THE YEAR 1848,

HIS ROYAL HIGHNESS PRINCE GEORGE OF CAMBRIDGE, K.G.
(second time),
His Grace the LORD ARCHBISHOP OF CANTERBURY (third time),
The Right Hon. the EARL OF ABERGAVENNY,
The Right Hon. the EARL OF HARROWBY,
The Right Rev. the LORD BISHOP OF SALISBURY (second time),
The LORD CHIEF JUSTICE OF ENGLAND (third time),
The Right Honorable the LORD MAYOR (second time),
The Hon. and Rev. AUGUSTUS DUNCOMBE, M.A., Canon of York,
Sir J. A. FRANCIS SIMPKINSON, Q.C.,
The Ven. WILLIAM HALE HALE, M.A., Archdeacon of London,
The Ven. WILLIAM FORBES RAYMOND, M.A., Archdeacon of Northum-
berland,
The Rev. ROBERT SPRANGER, D.C.L. (fifth time),
The Rev. CHRISTOPHER WORDSWORTH, D.D., Canon of Westminster,
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JOHN PEPTS, Esq. (third time),

THIS DISCOURSE,

PUBLISHED AT THEIR REQUEST,

IS RESPECTFULLY INSCRIBED,

BY THEIR FAITHFUL AND OBEDIENT SERVANT,

THOMAS DALE.

A
S E R M O N,

&c.

1 Cor. iii. 9.

“For we are labourers together with God : ye are God’s husbandry, ye are God’s building.”

THE Christian ministry, like the Christian Church, is the express and immediate ordinance of the Lord Himself. “He gave some, apostles ; and some, evangelists ; and some, pastors and teachers ;” and the purpose for which He gave them was “the perfecting of the saints, the work of the ministry, the edifying of the body of Christ.” Accordingly, they are described as “ambassadors for Christ,” “stewards of the mysteries of God,” and “labourers together with Him ;” and all other members of the Church are enjoined to yield obedience to their lawful authority, and to “esteem them very highly in love for their work’s sake.”

This magnifying of the office, however, renders it the more important that the relation between the minister of Christ and the portion of Christ’s flock which may be committed to his charge, should be

rightly apprehended and applied. Conversant as we are, by the very constitution of our nature, about objects of sense; ever disposed to walk by sight rather than by faith; there is some danger of forgetting the invisible God in the details of a visible Church: of resting in the sign, instead of regarding the thing signified; of unduly exalting the ministers of Divine ordinances, and unconsciously depreciating the operations of Divine grace. Thus the Corinthians, who were a highly polished and intellectual people, practised in all the subtleties and sophistries of Grecian philosophy, regarded the power of human eloquence as essential to the preaching of the cross, and relied upon the "excellency of man's speech and wisdom" to accomplish that inward change of heart, which could be the work of the Spirit of God alone. Against this error St. Paul enters an immediate and most emphatic protest. He reminds them, first, that his own apostleship and ministry, having been received direct from God, claimed, for that very reason, a degree of authority and reverence to which no subordinate ministry could pretend; and having thus dissuaded them from thinking too highly of others, he proceeds, with his characteristic humility, to develop the grounds on which they ought not to think too highly of himself. "Who," he asks, "is Paul, or who is Apollos, but ministers by whom ye believed;" not according to the measure of their

several acquirements or abilities, but "as the Lord gave to every man. I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now both he that planteth and he that watereth are one (not one in person, but one in office and in ministry): and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, ye are God's building." Apostles, then, and all to whom their ministry may be transmitted in direct and lineal succession, whether as Bishop or as Presbyter, are "labourers together with God," and this it is which magnifies their office; but the efficiency of their labours will be in exact proportion to the "grace given unto them," and this it is which abases the individual. The Church, regarded as a field or vineyard, however it may seem to be cultivated by human instrumentality, is yet God's "husbandry;" the Church, regarded as an edifice, however apparently constructed and compacted by the combination of human artificers, is yet God's "building." Thus the two most striking illustrations which, perhaps, the respective fields of nature and of art could supply, are employed to elevate our views from the ministers who are perishable, to the ministry which is perpetual; and to impress upon us this great truth, that in the ordinance of

an unchangeable ministry we are to look for an unchangeable God, even for "Jesus Christ, the same yesterday, and to-day, and for ever."

We will consider Christian ministers, therefore,—and by this term we understand those who not only claim apostolical descent, but who verify and vindicate their claim by holding apostolical doctrine—as "labourers together with God." And we will first ground our estimate of their labours on that analogy which nature herself first suggested to the mind of the apostle—I mean the analogy of the husbandman. Now it is the province of the husbandman to plant and to water; but who does not know, that neither can any dexterity of planting ensure the striking of the root, nor can any diligence in watering command the ripening of the fruit? If the root, after the planting, do not strike, what avails the watering? If the root, before the planting, be cankered or diseased, how can the corrupt tree, despite all the skill, and care, and vigilance of the most experienced cultivator, bring forth other than corrupt fruit? A mightier power must be continually in operation, both extraneous and imperceptible to man, or else no human effort can avail; and this was clearly implied by the Lord Jesus Christ when He declared, "Every plant which my heavenly Father hath not planted shall be rooted up." In the spiritual husbandry of the Church, therefore, all is God's—the field, which is

the world; the plants, which are the men; the instruments wherewith the stubborn clods are tamed and broken, which are His appointed ordinances, sacraments, and means of grace: the plan or scheme for the division, direction, and combination of labour, which is His Word; the water, which is the purifying influence of His Spirit; the sunbeams, which are the quickening and cheering manifestations of His love. For, while in this spiritual husbandry, He ordains and apportions, so to speak, the manual labour, He controls also the elemental influences; and, though He deigns to put such high honour on the ministry of man, that "faith cometh by hearing," yet it is expressly on the condition that hearing is by "the word of God." What would watering avail without sunshine? and what would planting profit without rain? As, in nature, "the husbandman waiteth for the precious fruit of the earth," argued St. James, "and hath long patience for it, till he receive the early and the latter rain;"—relying implicitly upon the Divine pledge, of which the bow in the cloud is the token to all generations, that "while the earth remaineth, seed-time and harvest, and cold and heat, and winter and summer, and day and night, shall not cease;"—so the faithful minister of Christ, in the utterance of those time-honoured prayers which have been consecrated by the devotion of many generations—in the preaching of that

Gospel, not one jot or tittle of which hath undergone a change since the days when they "of whom the world was not worthy" were content to seal the testimony with their blood—so the faithful minister of Christ, duly called according to the will of Christ and the order of the Church, pursues his spiritual husbandry in patience and in faith, "troubled, it may be, on every side, yet not distressed; perplexed, but not in despair; cast down, but not destroyed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." So long as he sets himself to "sow in righteousness," he may expect that he will "reap in mercy." So long as he "breaks up the fallow ground, and sows not among thorns," he may confide that the Lord will "come and rain righteousness upon him;" and if any demand a reason of the hope that is in him, his answer will be returned in the words of the prophet, "As the rain cometh down, and the snow from heaven, and returneth not thither, but maketh the earth bring forth and bud, till it give seed to the sower and bread to the eater: so shall My Word be that goeth out of My mouth, saith the Lord: it shall not return to Me void, but it shall accomplish that which I please, and prosper in the thing whereto I send it." Accordingly, while the sowing and the planting must be of man, it is God alone who giveth the increase: and the power of the ministry lies in

this—if the part of man be done in faith, how should the part of God be left undone ?

Precisely the same estimate of the Christian ministry will be formed from the other illustration employed by the Apostle, and which we have described as the most striking that could be found within the range of art. “Ye,” he says, “are God’s building.” Here, too, the labour is of man ; but here, also, the power is of God. For if, on one occasion, St. Paul compares himself to a “wise master-builder,” he yet refers to a previous work of the Divine Architect, without which no edifice could stand firm that should be upraised by human hand : “Other foundation can no man lay than that is laid, which is Jesus Christ.” Thus here, as before, God still is “all in all.” In the spiritual temple, the Church, the foundation is of God’s laying, the material of God’s preparing, the plan of God’s contriving, the proportions of God’s adjusting ; and if ministers of Christ, duly called and qualified, may be said, in the gathering, in the raising, in the cementing or compacting, in the edifying or carrying up, in the roofing or covering in, to “build up lively stones into a spiritual temple, acceptable to God through Jesus Christ,” yet the quickening, pervading power of Deity is continually recognised throughout ; for what could impart life to the stone except a miracle of grace ? St. Paul, the most skilful and successful of all human builders, Apostle though he

was, and distinguished beyond all who had preceded him, by visions and revelations of the Lord, declared himself to be a worker with and under God. Assuredly, then, they who ground their title to the respect and deference of men on the apostolic character of the ministry transmitted to them from St. Paul, should seek in this respect to be "followers of him;" to have, as he had, the plan of the great Architect continually before them; to build according to the tenor of that Gospel concerning which St. Paul declared, "I received it not of man, neither was I taught it, but by the revelation of Jesus Christ." "Holy Scripture," declares our Church, "containeth all things necessary to salvation;" and in affirming this supreme and exclusive test of faith, she solemnly charges her ministers, that any deviation from the plan and pattern of the Gospel, however slight, would tend, not to advance, to adorn, or to consolidate the building, but only to weaken, to disconnect, to dismantle, and to destroy. Here, again, therefore, the conclusion is precisely the same in substance as before—"that the excellency of the power must be of God, and not of man;" that "faith must be made to stand, not in the wisdom of man, but in the power of God;" that every member of the true Church—that building fitly framed and divinely tenanted—is a living stone, designed for and deposited in its proper place by the hand of the Divine Architect

Himself; and that whatever may be the graces and whatever the gifts of the overseers, or of the workmen, who are employed in the "house of God," which is "the Church of the living God, the pillar and ground of the truth"—they are but as hewers of wood and drawers of water, unless "a greater than Solomon is there." Here, again, therefore, it is manifest, that while men are not only to "esteem the ministers of Christ highly in love for their work's sake," but to "count those who rule well worthy even of double honour;" yet the celebrated aphorism of antiquity, so frequently cited, and with such variety of application: "Nothing is the Church without the Bishop," is only to be received, either by her members or her ministers, as it can be associated with another: "The Bishop in every thing with Christ."

From this, then, it will follow, that while, with St. Paul, we exalt the office of the Christian ministry, at the same time, with St. Paul, we abase the individuals who exercise it. Let them be, like Apollos, "mighty in the Scriptures;" let them be, like St. Paul, mightier still "in signs and wonders, and in the power of the Spirit of God;" let them "speak with the tongues of men or of angels, and understand all mysteries and all knowledge;" yet, like Paul and Apollos, in themselves they are nothing. And this is precisely the principle of our own spiritual mother, the Church of this kingdom:

and in one sense, the Church of the whole world: Whether established as God's building, or planted as God's husbandry, east, west, north, or south, in either hemisphere, at either extremity of the globe, she knows and accredits nothing of individual teaching. She admits no authority, no name of Presbyter, or Bishop, or Patriarch, or Pontiff, which is otherwise honoured, than as one of the family of the faithful. She does not recognise, much less consecrate or canonize, any founders of societies or brotherhoods, adopting specific rules of life for which there is not the slightest vestige of authority or precedent in the written word of God. She ascribes every thing to the office, and nothing to the minister; affirms the authority of God in things essential, as supreme and unappealable; and repudiates, on the part of man, whether in the aggregate of the Council, or in the individuality of the Pontiff, all "dominion over faith." She enjoins her ministers of every order to "teach nothing as required of necessity to eternal salvation, but that which they shall be persuaded may be concluded and proved by Scripture." Now it is clearly the tendency of this charge, and not more its tendency than its design, to merge all diversity of individual gifts and talents in the dispensation of a common ministry—a ministry which, throughout all her congregations, and in all her temples, shall be one and the same; which shall not only "teach publicly, but from house to house,

all the counsel of God—repentance toward God, and faith toward our Lord Jesus Christ.” And were her voice echoed from all her pulpits, as it is embodied and expressed in all her prayers, it would be identical in substance with the avowal of St. Paul to the speculative and sophistical Corinthians, “I determine to know nothing among you save Jesus Christ, and Him crucified.” I will build on no other foundation than that “which God hath laid, and other than which man cannot lay, even Jesus Christ.” I acknowledge no ministers as mine, however apostolically descended, but those who are labourers with God, and “stewards of the mysteries of Christ.” If any teach otherwise, I mourn over them as children who have become aliens from the Father’s house, and have pierced, as with a sword, the Mother’s too confiding heart. Whatever diversities of gifts or of administrations may exist among my ministers, “One is their Master, even Christ; and all they are brethren;” and *he* is the chief who comes nearest to his Master, and *he* is the greatest who is most wise “to win souls.”—What, then, all true and lively members of our Church should seek, what all should desire, what all ought to look for, is this—that the work of God may proceed in them by the agency of man; that the visible Church may be the instrument of an ever-present, though unseen God, in preparing them for an invisible world; that, whoever may plant, they

may be known and read of all men, as the husbandry of God, by "bringing forth the fruits of righteousness which are by Jesus Christ, to His glory and praise;" that, whoever may build, they may be proved to be God's building in the day when "the rain shall descend, and the floods shall come, and the wind shall blow and beat upon that house, and it shall not fall, for it is founded upon a rock."

With such views, then, both of the official dignity and individual responsibility of the Church's ministers, and with such an estimate both of the obligations and privileges of the Church's members, I may now address myself to the peculiar objects of this day's solemnity, and urge the claim of those who have thus usefully and honourably laboured, on the sympathy, the piety, and the philanthropy of their brethren in Christ. I will base this claim, first, on the peculiar dignity of the ministerial office; next, on its weighty spiritual responsibilities; then, on its manifest social usefulness; and, lastly, on its frequent temporal destitution. I will show how this destitution bears, with a fearful and overwhelming pressure, not only, or chiefly, on the individuals themselves, but on the objects of their fondest affection and deepest solicitude—the children and the wife; how the fear of it tends to impair, even in time of health, the healing influence of those domestic charities which are designed to sweeten and

to soothe a life of toil; and, much more, how it embitters in death the prospect of that separation, which would indeed be inexpressibly painful, were there not a sure ground of trust in Him who is "the Father of the fatherless and the God of the widow;"—were not the orphans of the faithful minister of Christ specially interested in that invaluable promise, "When my father and my mother forsake me, the Lord taketh me up." I will show this, and then leave yourselves to determine what is the duty, yea, rather what should be accounted the privilege, of those who are indeed lively members of Christ's body, the Church; and who are at least edified by the ministrations of the clergy, and watered by their prayers, though in all that accompanies salvation they are the "building" and the "husbandry" of God.

I deem it well nigh superfluous, on an occasion like the present, to premise any remarks upon the lawfulness—I might almost say, in reference to the completeness of the Christian ministry, the necessity—of those conjugal and parental relations which, by sudden or premature severance, create the desolation of the widow and the destitution of the fatherless. St. Paul asserted, if he did not exercise, the power to "lead about a sister, a wife." The Bishops and Pastors of the primitive Church were preferably chosen from those who had acquitted themselves faithfully in the responsibilities of the

father and the husband. The discreet government of a household was accounted a preparation, if not a pre-requisite, to the spiritual oversight of Christ's family; and never surely was there a more emphatic practical protest against the constrained celibacy of a degenerate Church, than that which is implied in the injunction of St. Paul to Timothy, that he should be "an example to the believers." For what example can bear upon the harmony and happiness of society with such a constraining moral influence as that of the husband who "loves his wife even as Christ loved the Church," or that of the father, who "trains up his children in the nurture and admonition of the Lord?" And who can dispute the fact, that where entreaties have failed to persuade, and arguments to convince, men have been again and again won over to the faith by witnessing its benignant influence in the bosom of a Christian family, where God hath made all to be of one mind in a house, and *that* the "mind that was in Christ?"

I hesitate not, then, to advance the claim of the widow and the orphan of the departed minister of Christ, on the very same ground that I would advance his own, were he visited in life by the decay of intellect, or the prostration of sickness, or the imbecility of age. I hesitate not to base it, first, upon the peculiar dignity of the ministerial office. Those living memorials of the departed are

all that remains to you of those who were once labourers together with God; who ministered among you in His house of prayer and at His throne of grace; received yourselves or your little ones into the blessed company of His faithful people; dispensed to you the lively symbols of Christ's body and blood; brought the message of comfort into the house of mourning, and gave utterance to the sure and certain hope of a blessed immortality over the resting-place of the dead. And though in all these and in all other ministries God was every thing, and without Him man was nothing; though they had "the treasure in earthen vessels, that the excellency of the power might be of God, and not of men," was not the earthen vessel dignified, was it not consecrated, and ought it not to have been endeared by the excellency of the treasure it contained? And should not a portion of that dignity, that sanctity, that regard, attach to those who were nearest to the departed Minister's heart in life, and by whom "he, being dead, yet speaketh?" Did not our great Example Himself, while He underwent the agony of the cross, commend the mother whose heart was pierced with His sufferings as with a sword, to the filial tenderness and care of the disciple whom He most loved? So the widows and orphans of His ministers are as a legacy bequeathed to the Church in whose service they have lived and died; and died, it may be, before the cycle of their years was full. For though,

in our day of liberty and peace, men are called to live, not to die, for Christ;—though the bonds are now broken, the sword is sheathed, the flames are quenched;—though the throne is now based upon the Gospel, and the sceptre surmounted by the cross;—instances are not wanting even now, in which the devoted minister, after having toiled in uncomplaining poverty, and endured a life of lingering martyrdom, amidst labours too great for human strength, has sunk at last beneath the intolerable pressure, leaving the wife without a husband, the children without a parent, except as they have both and all in Him who hath said, “Leave thy fatherless children; I will preserve them; and let thy widows trust in Me.”

I base the claim, therefore, of these widows and orphans of the Church, next, on the grave and solemn responsibilities of the ministerial office. The consciousness that we are put in trust with souls; that God hath made us overseers of the Church which He hath purchased with His own blood; that through our negligence, or indifference, or inconsistency, or presumption, the weak brother for whom Christ died may be in danger of perishing, or the erring sheep left unreclaimed to our Master's fold, is a thought which cannot but press heavily on every reflecting mind which feels aright its own responsibility, and will at times banish sleep from the eyes, derange the healthful economy of the

frame, create heaviness in the heart, and diffuse sadness through the home. For when "one member suffers, all the members suffer with it." The wife and the children cannot but share the sorrows and the solitudes of the father and the husband; and should they not also share the special sympathy and regard of those for whom that solicitude is felt? But "the heart knoweth its own bitterness," and this grief is one with which "a stranger intermeddleth not." I pass on, therefore, to the third plea on which I would rest the orphan's cause, which is, the manifest social usefulness of the ministerial office; for if it cannot be discerned or even imagined by the world at large to what extent the family of the pastor are participant in his anxieties, how can even the world forbear to estimate their participation in his labours? Must it not be evident to all, that in many of our parishes, especially the remote and rural, the labours and the efforts of the pastor's family are only less useful, less important than those of the pastor himself? How often is it by them, in the absence or disinclination of other persons duly qualified for such ministries of love, that the children of the labouring classes are gathered into the daily or Sunday or evening school; that "the fatherless and widows are visited in their affliction;" that the word of God, the water of life, is carried to the homes of the aged, and the palsied, and the halt, and the blind, who cannot seek it in the

Bethesda of the sanctuary; that habits of cleanliness, order, virtue, and even godliness, are produced and maintained throughout a village population; and thus the patient and persevering servant of the Lord beholds the work of his Master prospering beneath his hand through the agency of those beloved ones, who are "partakers with him of like precious faith," and with whom he looks to become the "inheritor of a common salvation!" My brethren, no words of mine can convey a fitting estimate of the social usefulness of such a ministry pervading the length and breadth of the land, oftentimes shining as the light in a dark place, and scattered in every direction as the salt of the earth, which arrests the fatal progress of moral putrescence and decay. May God, in His mercy, grant that we may never learn its value from its loss! But I do appeal with confidence to all those who know our English homes, whether they do not behold enough in the harmonising, socialising, Christianising influences, which are diffused throughout many of our parishes from the central spring and source of the Pastor's family of love, to justify the most earnest and impassioned appeal that can be urged for the widows and orphans of the dead, many of whom, while ability and opportunity remained, went "to their power, and beyond it," in showing mercy to their fellow-sinners; and too many of whom are left, by the removal of their natural protector, in

such utter temporal destitution, that I must now base upon this, as a final and most urgent plea, my call to you, their fellow-sinners, but not their fellow-sufferers, "to have mercy upon them."

I must not detain you, in this advanced stage of the subject, with any statement of the causes which are now multiplying cases both of desolate widowhood and destitute orphanhood beyond all former precedent. Suffice it to say, that the fact, however disastrously it may operate upon individuals and families, is a token of good for the Church. She hath awakened from the slumber of centuries; she hath girded herself for the advancing, and perhaps impending, contest with the enemies of God and godliness; she hath openly and boldly recognised her great and glorious principle of providing for the vast aggregate of her baptized members—constituting at least three-fourths of the entire population—both the kneeling-place in the sanctuary and the pastor for the home. And each newly-erected temple, and each newly-formed district, though too often endowed but with a pittance that rarely exceeds, and sometimes does not equal, the hire of the mechanic or the husbandman, must have its own appointed minister, who shall gather his own flock in his own fold, and feed them there for Christ. Happily many are found consecrated to the Lord's service and ministry, competently endowed with this world's good, who are content to "preach the Gos-

pel, while they do not live of the Gospel;" but the right so to live is still inherent in the body, though it may be waived by the individual; and hence there are many, too, who have no other means of living but by the Gospel, and who can by the Gospel do nothing more than live; too many who deny self even to provide for the wants of to-day, but who cannot, however they may deny self, prepare for the contingencies of to-morrow. Meantime, the pestilence may seize upon the laborious parish priest in darkness; destruction may meet him at noonday; on his visit to the lonely dwelling he may be smitten by the cold wind as it sweeps across the barren moor; or he may inhale the infected breath of fever as he bends over the poor man's couch; or, his bodily powers being overtasked by daily toil, consumption may mark him for its victim, and he may be agitated by the painful consciousness of diminished energy and declining interest in his great work, when such is, in truth, the development of the disease that is about to close his career of usefulness, and cause his sun of life to go down while perhaps it is yet scarce noonday. "The righteous perisheth and no man layeth it to heart." The widow is left desolate, the orphans survive without provision. But is the righteous to be forsaken? are his seed to beg their bread? are they who once called a devoted minister of Christ by the endearing name of husband and of father, to mingle with

those pensioners of public charity, whom improvidence or intemperance has driven to the last receptacle of houseless poverty; or to herd with those who are too often the children of mothers lost to virtue, and fathers steeped in sin? Forbid it, ye who are God's husbandry, ye who are God's building! Forbid that this should be the earthly destiny of those whom the dying minister hath left behind as a legacy to the Church for which he toiled; he who, while he lived, was a labourer together with God, and whose "work is with the Lord, and his record with his God!" Forbid it, ye who have grown up from the cradle, and who hope to go down to the grave, under the maternal charge, and in the scriptural communion, of a pure, primitive, apostolical Church, conformed alike in doctrine and discipline, to that of which the world was not worthy; you whom she admitted into the brotherhood of Christ through the open door of baptism, and fed with the "pure milk of the Word, that ye might grow thereby;" you whom she sustains in your painful and perplexing pilgrimage, by the spiritual food of the body and blood of Christ, and will at last commit to your parent dust "in the sure and certain hope of resurrection to eternal life." You at least ought to say, "These children are my children; they have a stronger claim upon me than that of orphanhood; they bear, in a special sense, the image and the impress of Christ; and what is done

for His sake for the least of these little ones, will be remembered and requited as though it were done unto Him. "They cannot recompense me; but shall I not be recompensed at the resurrection of the just?"

As those, then, who have "freely received," I call upon you "freely to give." Never was need more urgent; and yet, as claims are multiplied, whether from commercial depression or political convulsions, the resources of this invaluable Institution seem to contract and to diminish, instead of dilating, as they ought, to the full circumference of the need. But "there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." O let not that which is meet be withholden from the Lord to-day. We are pleading with the members of Christ's Church—we are pleading for the orphans of Christ's ministers; nay, we are pleading even for your own souls. For what is it that we ask of you, but to "make to yourselves friends of the mammon of unrighteousness, who, when ye fail, may receive you into everlasting habitations?" What is it that we ask of you, but to "lay up in store for yourselves a good foundation against the time to come, that ye may attain eternal life?" What security do we offer you for this profitable and perpetual investment of your perishable goods, but that which has been so impressively embodied in the glowing language of St.

Paul—"God is not unrighteous, that He will forget your work and labour of love, which ye have showed towards His name, in that ye have ministered to the saints, and yet do minister?" "He that seeth his brother have need," said the Apostle John, "and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" And where is the extremity of need, if not in the destitution of the orphan? and where is the specialty of brotherhood, if not in the ministry of Christ? O, then, see to it "that ye love, not in name and in word, but in deed and in truth!" Bring down upon yourselves the "blessing of them that are ready to perish;" make "the widow's heart to sing for joy;" and, whatever may be the witness of bygone days in the book of God's remembrance, at least let the record of THIS day be, "He hath done what he could; he hath done it to his Master's little ones; he hath done it for his Master's sake!"

Appendix.

ADDRESS

LATELY ISSUED BY THE COMMITTEE OF THE FESTIVAL
OF THE SONS OF THE CLERGY.

THE Committee appointed by his Grace the Lord Archbishop of Canterbury to conduct the arrangements of the FESTIVAL OF THE SONS OF THE CLERGY, will not permit themselves for a moment to question the prolonged success of an Institution which has gone on steadily for a long series of years contributing largely to the relief of the distressed Clergy of the Church of England, by placing out their Sons and Daughters in eligible situations in life, or that the Institution will be suffered to languish for want of adequate encouragement and support.

The constant pressure upon the funds of the FESTIVAL OF THE SONS OF THE CLERGY and other similar Institutions, in times past, occasioned by the well known scantiness of provision for a large proportion of the Established Clergy, has been further aggravated by the various measures which of late years have been adopted for the extension of Church accommodation in almost every part of the Kingdom,—measures which, however necessary with reference to the prodigious increase of its population, have necessarily augmented in a corresponding degree the number of Clergymen with incomes totally inadequate to allow of any provision being made for their families.

It cannot, therefore, be any matter of surprise to those benevolent friends of the Church who have been in the habit of attending to the appeals made at the Anniversaries of this Festival, to be informed of the increasing number and urgency of the claims upon the funds, which, even with the strictest attention to economy in their distribution, are exhausted long before the recurrence of the Anniversary places a new supply in the hands of its careful dispensers, the CORPORATION OF THE SONS OF THE CLERGY.

These funds are almost immediately drained by applications on behalf of devoted young scions of the Church for outfits at the Universities, and at the numerous colleges and establishments for theological and general literature throughout the kingdom, and for apprentice fees in the humbler, but not less useful, trades and employments both at home and abroad.

The Act of Parliament passed in 1843, "to make better Provision for the Spiritual Care of Populous Parishes," will unquestionably increase to a large extent the number of poor benefices, and is already found to multiply greatly the demands upon the funds of this Institution. It therefore becomes an object of the most urgent importance to endeavour to augment the proceeds of the FESTIVAL OF THE SONS OF THE CLERGY, as well by means of increased collections ordinarily made at the Cathedral and Merchant Tailors' Hall, as by Annual Subscriptions and other Contributions.

The *Treasurer*, OLIVER HARGREAVE, Esq., 2, *Bloomsbury Place*, receives communications and Subscriptions. Subscriptions and Donations will also be received by the Bankers of the Charity, Messrs. GOSLINGS & SHARPE, 19, *Fleet Street, London*; by Messrs. RIVINGTON, *St. Paul's Church Yard, and Waterloo Place, Pall Mall*; and by the *Collector*, Mr. E. R. FAYERMAN, 8, *Edwardes Square, Kensington*.

LIST OF THE CHILDREN APPRENTICED, OR ASSISTED WITH OUTFITS, &c. SINCE THE ANNIVERSARY
OF THE FESTIVAL OF THE SONS OF THE CLERGY IN 1847.

Nora.—Those marked thus * are Orphans.

Names.	Benefice, &c. of the Father.	To whom apprenticed, &c.	Indemnity, &c. From the Orphanage Fund.		Addition From the Orphanage Fund.	
			£.	s.	£.	s.
* Ahworth, Elizabeth B.	Master of Eiland School, Yorkshire	{ Miss Elizabeth Kenhaw, Richmond, Surry, School- mistress	20	0	20	0
Barber, Sidney Jane	P. C. of St. Paul, Vauxhall	{ To establish a Ladies' School	20	0	—	—
* Beloe, William A.	R. of Guilford, Surry	Mr. William Ayton, Hastings, Solicitor	20	0	20	0
* Bradford, Anna M.	P. C. of Thrapwood, Cheshire	Mrs. Ellen Ayrton, Chester, Schoolmistress	20	0	20	0
* Butt, William	V. of East Garton, Berks	To obtain Diploma	20	0	—	—
Clarke ————— }	V. of Llandilofelybout, Glamorgan	{ Outfit to Jesus College, Oxford	20	0	—	—
Clarke, William .....	.....	{ James Rowlands, Carmarthen, Surgeon	20	0	20	0
* Cooper, Selina M.	C. of Ugley, Essex	{ To provide Clothing	10	0	—	—
* Curteis, Eleanor	C. of Rettenden, Essex	{ Apprenticeship Fee to Mrs. Elizabeth Phelps, Berkeley- place, Hyde Park, Schoolmistress	20	0	20	0
* Davies, Robert Ushorne	C. of New Shoreham, Sussex	Miss Mary Robertson, Colchester, Schoolmistress	20	0	20	0
* Dowland, Edmund	V. of Broad Windsor, Dorset	Additional Grant to Mother for Clothing	10	0	—	—
* Dowling, Mary Rhoda	R. of St. Mary, Gloucester	Outfit to Jesus College, Cambridge Villas, Edgeware- road, Schoolmistress	20	0	—	—
Evans, David	C. of Llanynech, Carmarthen	{ Miss Sarah Fennings, Carlton Villas, Edgeware- road, Schoolmistress	20	0	20	0
Evans, George	V. of Northover, Somerset	Outfit to St. Edmund's Hall, Oxford	30	0	—	—
Evans, Mary Susan	C. of Llanynech, Carmarthen	To attend Lectures and Hospital	20	0	—	—
* Evans, Maurice G.	C. of Mynabingda, Pembroke	Miss Anna M. Gay, Caerleon, Schoolmistress	20	0	20	0
* Fayer, Jane	V. of St. Teath, Cornwall	John Phillips, Newcastle, Surgeon	20	0	20	0
* Fennell, Mary Elizabeth	C. of Cross-stone, Yorkshire	Outfit to join her brother at Montreal	20	0	—	—
* Fenton, Ferrar	V. of Cockerington, Lincolnshire	Wm. Frances Jane Smalley, Ipswich, Schoolmistress	20	0	20	0
* Fieb, William	C. of Pontesbury, Salop	Mrs. Doncaster, Silver Street, Lincoln, Bookseller	20	0	20	0
* Gardner, Eliz. Miriam	C. of Thorley, Herts	Outfit to Theological College, Birkenhead	40	0	—	—
* Goldborough, M. and F.	C. of Trelystan, Montgomeryshire	{ Misses Thomson, Park Terrace, Brixton, School- mistresses	20	0	20	0
* Goldsmith, Edmund H.	P. C. of Cresswell, Northumberland	To enable them to continue a School at Welchpool	20	0	—	—
Grice, John Steele	C. of Flimby, Cumberland	Outfit to Wadham College, Oxford	20	0	—	—
		Messrs. Sparks and Co., Maryport, Ship Owners	20	0	—	—

LIST OF THE CHILDREN APPRENTICED, OR ASSISTED WITH OUTFITS, &c.—Continued.

Names.	Benefice, &c. of the Father.	To whom apprenticed, &c.	Donation, &c. Amount of Positive Fund.		Addition Amount of Contingent Fund.	
			£.	s.	£.	s.
Harper, Frederick L.	P. C. of Walsall Wood, Staffordshire	Philip H. Harper, Bilstone, Surgeon	10	0	20	0
*Harris, Charlotte F.	C. of North Coates, Lincolnshire	{ Miss Henderson, St. George's Place, Brighton, } Schoolmistress	20	0	20	0
*Herbert, William	C. of Bulwell, &c., Nottingham	Towards outfit to sea on board the "Royal Alice"	10	0	—	—
*Hibbert, Maria	V. of South Cockerington, Lincoln	{ Misses Chappell and Anderson, Hammersmith, } Schoolmistresses	20	0	20	0
*Hill, Mary Stanley	C. of Halesham, York	Miss Mary Stephenson, Bishophill, Schoolmistress	20	0	20	0
*Horne, Edward Robert	V. of Tathwell, Lincolnshire	{ To provide clothing for son entering as Railway } Clerk	10	0	—	—
*Isaacson, Adelaide A.	V. of Newport, Monmouthshire	Mrs. Netherdell, Chiswick, Schoolmistress	20	0	20	0
Jephson, John Hilton	C. of Holy Trinity, Minorities, London	Outfit to Magdalen College, Oxford	30	0	—	—
Jones, Arthur G.	V. of Llangwm, Denbigh	Outfit to Jesus College, Oxford	30	0	—	—
Jones, David	P. C. of Llangendrefrae, Carmarthen	Outfit to Dublin University	30	0	—	—
*Jones, Joseph	C. of Merthyr Tydfel, Glamorgan	John Roberts, Lilanelly, Ironmonger	30	0	—	—
*Marshall, W. Sparke	V. of Naseby, Northamptonshire	Martha and Jane Page, Cambridge, Bookbinders	20	0	20	0
*Middleton, John	Chaplain of Worcester Gaol	Outfit to Lincoln College, Oxford	30	0	—	—
*Nealda, Henry Edward	C. of Wicklewood, Norfolk	Outfit to Sea	10	0	—	—
Newman, Sarah	C. of Soham, Cambridgeshire	Clergy Daughters' School, Casterton	20	0	20	0
Norman, James John C.	C. of Brailsford, Derbyshire	To complete studies at Magdalen College, Oxford	20	0	—	—
Pizey, Charles T.	P. C. of St. Peter's, Sadron Hill, London	Towards expenses to Catharine Hall, Cambridge	20	0	—	—
*Richardson, John Peter	C. of Wadh, Yorkshire	Outfit to Sidney Sussex College, Cambridge	20	0	—	—
*Roe, Thomas	R. of Swenford, Oxfordshire	Outfit as Cadet in H.M.S. "Hulagh"	20	0	—	—
*Smith, Thomas	C. of Houlby, Huddersfield, Yorkshire	For expenses at Birkenhead College	40	0	—	—
*Walpole, Louis	V. of Winslow, Buckinghamshire	Mrs. Ann Elizabeth Horsfall, Clapton, Schoolmistress	20	0	—	—
*Warner, Caroline	C. of Pytton, Oxfordshire	Outfit to Hobart Town	10	0	20	0
*Watts, Percival	R. of St. Bennet, Gracechurch, London	Grant for expenses of illness	10	0	—	—
Whinfield, John	V. of Heanor, Derbyshire	{ Outfit to New South Wales as Candidate for Holy } Orders	30	0	—	—
*Williams, Edward	V. of Llanvair Cereinion, Montgomery	To Mother for Clothing while at Llandoverly School	30	0	—	—
Williams, Herbert	C. of Semley, Wiltshire	Further Grant, at St. John's College, Cambridge	30	0	—	—
*Wilson, Robert	C. of Christ Church, Hull	{ Rev. J. F. McMichael, Burton-on-Trent, School- } master	20	0	20	0
Wilson, William	Ditto	To commence business as Druggist at Hull	20	0	—	—
Wood, Benjamin	C. of Reepham, Norfolk	Towards fitting out and clothing Sons	20	0	—	—
Wright, Francesa J. M.	Chaplain of St. James' Workhouse	Clergy Daughters' School, Brighton	15	0	15	0
*Wright, Henry Skyner	C. of Haxey, Lincolnshire	Outfit to Catharine Hall, Cambridge	20	0	—	—

LIST OF SUBSCRIBERS AND DONORS

TO

THE FESTIVAL OF THE SONS OF THE CLERGY,

IN ADDITION TO THE CONTRIBUTIONS AT THE ANNUAL DINNER.

(l. s. Life Subscription.)

	Annual Subscriptions.			Donations.		
	£.	s.	d.	£.	s.	d.
1845 HER MAJESTY THE QUEEN.....				100	0	0
1841 H. R. H. THE PRINCE ALBERT, K.G.				100	0	0
1845 Ditto.....				100	0	0
1834 HER MAJESTY THE QUEEN DOWAGER.....	10	0	0			
1834 Ditto.....				50	0	0
1844 Addison, Robert, Esq., 210, Regent Street.....	1	1	0			
1844 Alston, Rev. E. C., Cransford Hall, Saxmundham.....	1	1	0			
1844 Andrews, Mrs., 6, Weymouth Street, Portland Place.....	2	2	0			
1844 Ardesoif, Miss M. A., Hampstead.....	1	1	0			
1847 Armagh, Lord Archbishop of, 30 Charles Street, St. James's...				10	0	0
1848 Ditto.....				10	0	0
1844 Arundel, Dowager Lady, 17, Dover Street.....	1	1	0			
1846 Ayacough, T., Esq., 4. Raymond Buildings, Gray's Inn...l. s.				10	0	0
1844 Baker, Rev. R. G., Fulham.....	1	1	0			
1846 Bathe and Breach, Messrs., London Tavern.....l. s.				10	10	0
1844 Bayning, Rev. Lord, Brome, Scole.....	2	2	0			
1844 Ditto.....				21	0	0
1844 Beresford, Lord Viscount, 16, Cavendish Square.....				50	0	0
1844 Bicknell, H. E., Esq., 28, Upper Bedford Place.....	1	1	0			
1846 Bingley, H., Esq., Royal Mint, Tower Hill.....	1	1	0			
1845 Birch, Rev. E., Windlesham, Bagshot.....	2	2	0			
1844 Boileau-Pollen, Rev. G. P., Little Bookham, Leatherhead.....	1	1	0			
1845 Bowlder, Rev. Thomas, 79, Chester Square.....l. s.				10	10	0
1846 Brett, Rev. J. G., Hanover Chapel, Regent Street.....	1	1	0			
1844 Bridges, John, Esq., 23, Red Lion Square.....	1	1	0			
1844 Bridges, Nathaniel, Esq., ditto.....	1	1	0			
1844 Brooke, S. B., Esq., Denmark Hill, Camberwell.....	2	2	0			
1844 Brown, Anthony, Esq., Chamberlain of London.....	2	2	0			
1846 Brown, Mr., 40, Wood Street, Cheapside.....	1	1	0			
1844 Brownlow, Earl, 12, Belgrave Square.....	10	0	0			
1844 Brymer, Ven. Archdeacon W. F. P., Charlton, Somerton.....	1	1	0			
1844 Cabbell, B. B., Esq., M.P., 39, Chapel Street, Edgeware Road	1	1	0			
1844 Campbell, Rev. A. M., 13, Sussex Gardens.....	1	1	0			
1844 Cavendish, Hon. Richard, 1, Belgrave Square.....	1	1	0			
1844 Chandos-Pole, Rev. H. R., Radbourne, Derby.....	1	1	0			
1844 Chatfield, C., Esq., Croydon.....	1	1	0			
1846 Clarke, Rev. T. A., Sherrington, Newport Pagnell.....l. s.				10	10	0
1846 Clay, Richard, Esq., Muswell Hill.....	1	1	0			
1844 Cleveland, the Duke of, K.G., 17, St. James's Square.....	10	0	0			
1848 Collinson, Miss, 35, Lombard Street.....	1	1	0			

	Annual Subscriptions.			Donations.		
	£.	s.	d.	£.	s.	d.
1844 Colvin, Alex., Esq., 6, Clarendon Place, Hyde Park Gardens	1	1	0			
1844 Connop, Rev. John, Bradfield Hall, Reading	1	1	0			
1844 Connop, Newell, Esq., 7, Whitehall	2	2	0			
1844 Connop, Mrs., 7, Whitehall	1	1	0			
1844 Cornthwaite, Rev. Tullie, Walthamstow	1	1	0			
1847 Cornwallis, the Earl, 6, Hill Street				10	0	0
1848 Ditto				10	0	0
1845 Cotton, W., Esq., Leytonstone	3	3	0			
1847 Cresswell, Hon. Mr. Justice, Old Brompton	5	0	0			
1844 Dalton, Rev. C., Kelvedon	1	1	0			
1844 Dalton, Rev. C. B., Lambeth	1	1	0			
1847 Davies, Miss E. C., New Park, Clapham	1	1	0			
1844 Dering, Mrs., Cecil Square, Margate	1	1	0			
1844 Dodwell, Miss, 21, Woburn Place	1	1	0			
1844 Durham, Rev. W. A. C., St. Matthew, Friday St., Cheapside	1	1	0			
1847 Dyke, F. H., Esq., 1, Tilney Street, Park Lane				5	5	0
1845 Dyson, Rev. F., Tidworth, Andover	1	1	0			
1848 Egerton, Henry, Esq., 6, Old Square, Lincoln's Inn				1	1	0
1844 Erskine, Right Hon. T., Littlegreen, Petersfield	2	2	0			
1844 Evans, William, Esq., 3, Chesham Street, Belgrave Square	1	1	0			
1846 Evans, Rev. John, S.P.C.K.	<i>l. s.</i>			10	10	0
1845 Exeter, the Marquis of, K.G., 36, Grosvenor Square				50	0	0
1846 Farnaby, Rev. Sir C. F., Bart., West Wickham, Bromley, Kent	1	1	0			
1848 Ditto				5	0	0
1846 Fenn, Nathaniel, Esq., 32, Botolph Lane	1	1	0			
1847 Few, C., Jun., Esq., 3, Henrietta Street, Covent Garden	<i>l. s.</i>			10	10	0
1845 Few, Robert, Esq., 3, Henrietta Street, Covent Garden	10	0	0			
1845 Foyster, Rev. J. G., Hastings	1	1	0			
1846 Franklyn, Rev. T. W., Tunbridge Wells	1	1	0			
1844 Fraser, Mrs. M. M., Hayes Common, Bromley, Kent	1	1	0			
1846 Frere, George, Esq., 45, Bedford Square	<i>l. s.</i>			10	10	0
1846 Gibbs, Mrs., 11, Bedford Square	<i>l. s.</i>			10	10	0
1844 Gippa, George, Esq., Howletts, Canterbury	2	2	0			
1844 Goldney, Rev. J. K., Chaplain to Greenwich Hospital	1	1	0			
1844 Goodchild, Rev. T. O., Hackney	1	1	0			
1846 Goodenough, Ven. Archdeacon, Mareham, Boston				10	10	0
1848 Ditto				10	10	0
1844 Gordon, Rev. William, Charlinch, Bridgwater	2	0	0			
1848 Gore, M., Esq., 39, Mount Street	1	1	0			
1844 Gosling, Bennett, Esq., 19, Fleet Street	1	1	0			
1845 Gosling, Francis, Esq., ditto	1	1	0			
1844 Gosling, Richard, Esq., ditto	1	1	0			
1844 Gosling, Robert, Esq., ditto	2	2	0			
1847 Griffith, Col. J. G., Oriental Club, Hanover Square	2	2	0			
1848 Grimshaw, John, Esq., Cowfold, Uckfield	1	1	0			
1844 Hall, Rev. W. J., Amen Corner	1	1	0			
1844 Hallam, H., Esq., 24, Wilton Crescent	10	0	0			
1847 Hammersley, C., Esq., 2, Craig's Court	5	5	0			
1846 Hansard, L. J., Esq., 7, Southampton Street, Bloomsbury	<i>l. s.</i>			50	0	0
1844 Hargreave, O., Esq., 2, Bloomsbury Place	1	1	0			
1844 Hargreave, Mrs., ditto	1	1	0			
1846 Harley, Hon. Miss, 30, Harley Street	<i>l. s.</i>			10	10	0
1847 Harris, J. G., Esq., 25, Chester Street, Grosvenor Place				5	0	0
1848 Ditto				5	5	0
1844 Harrison, Benjamin, Esq., Clapham Common	2	2	0			
1844 Harrison, Mrs., ditto	1	1	0			
1844 Harrison, Miss, ditto	1	1	0			
1844 Harrison, Ven. Archdeacon B., Clapham Common	2	2	0			
1844 Hawtrey, Rev. Dr., Eton College				10	0	0
1847 Ditto				10	0	0
1844 Heberden, C., Esq., 10, Old Square, Lincoln's Inn	1	1	0			
1844 Hildyard, Rev. James, Christ's College, Cambridge	1	1	0			

	Annual Subscriptions.			Donations.		
	£.	s.	d.	£.	s.	d.
1827 Hoare, Henry Meyrick, Esq., 31, York Place, Portman Sq.....	2	2	0			
1845 Ditto.....	10	10	0			
1845 Holford, R. S., Esq., Westonbirt House, Tetbury.....	5	5	0			
1846 Houblon, Miss Archer, Coopersale, Epping.....				20	0	0
1847 Hunter, Sir C., Bart., 23, Euston Square.....	2	2	0			
1844 Irons, Rev. W. J., 12, Michael Grove, Brompton, Middlesex..	1	1	0			
1846 Jefferies, Miss, 5, Marlborough Ter., Victoria Rd., Kensington	1	1	0			
1844 Jelf, Rev. R. W., D.D., King's College, London.....	1	1	0			
1844 Jermyn, the Earl, 47, Eaton Place.....				10	0	0
1844 Kershaw, Samuel, Esq., 66, Lincoln's Inn Fields.....	1	1	0			
1847 Lady, A.....				150	0	0
1844 Lambert, Miss Ellen, Settle.....	1	1	0			
1844 Lane, Rev. Charlton, Oval, Kennington.....	1	1	0			
1844 Ledger, G., Esq., Poole.....	1	1	0			
1846 Leeks, Mrs. E. P., 65, Chester Square.....	1	1	0			
1844 Legh, Peter, Esq., Norbury Booth Hall, Stockport.....	1	1	0			
1846 Liddell, Hon. and Rev. Robert, Barking.....	1	1	0			
1847 Lowndes, T. M., Esq., 84, Eaton Place.....	10	0	0			
1844 Luxmoore, Rev. J. H. M., Marchwiell, Wrexham.....	<i>l. s.</i>			31	10	0
1844 Magnay, Sir W., Bart. (Lord Mayor).....				21	0	0
1844 Maguire, Mr. G., Westmorland Place, Walworth Common...	2	2	0			
1844 Major, Rev. Dr., 40, Bloomsbury Square.....	1	1	0			
1844 Malcolm, Mrs. J. G., 34, Torrington Square.....	1	1	0			
1848 Manchester, Lord Bishop of.....	2	2	0			
1844 Manley, Rev. J., Merstham, Reigate.....	1	1	0			
1847 Ditto.....				1	1	0
1844 Manning, Ven. Archdeacon, Woolavington, Petworth.....	1	1	0			
1844 Mason, Nathaniel, Esq., 23, Red Lion Square.....	1	1	0			
1844 Mathews, J. H., Esq., 1, Essex Court, Temple.....	1	1	0			
1844 Miller, Mrs. I. L., 3, Artillery Street, Bishopsgate.....	1	1	0			
1846 Mitchell, W. R., Esq., North Terrace, Camberwell.....	<i>l. s.</i>			10	10	0
1846 Montague, E., Esq., 4, New Square, Lincoln's Inn.....	1	1	0			
1845 Morris, Rev. George, Sarisbury, Southampton.....	1	1	0			
1845 Noel, Hon. and Rev. F. J., Teston, Maidstone.....	1	1	0			
1845 Oakes, Rev. R., Eton College, Windsor.....	2	2	0			
1844 Oxford, Lord Bishop of (Dr. Wilberforce).....	1	1	0			
1846 Pacey, Rev. H. B., D.D., Boston.....	1	1	0			
1844 Palmer, Thomas, Esq., Sedbergh, Kendal.....	1	1	0			
1846 Payne, Randolph, Esq., 61, St. James's Street.....	1	1	0			
1846 Peek, William, Jun., Esq., 31, Love Lane, Eastcheap.....	<i>l. s.</i>			10	10	0
1844 Phillot, Rev. H. W., Charter House.....	1	1	0			
1846 Pott, William, Esq., Bridge Street, Southwark.....				21	0	0
1844 Poynder, Rev. F., Charter House.....	1	1	0			
1846 Pym, Mrs. Charles, 15, Montague Place, Russell Square.....	1	1	0			
1847 Ranken, Miss, Dulwich.....	<i>l. s.</i>			10	10	0
1844 Reeves, James, Esq., 4, Lawrence Pountney Place.....	1	1	0			
1844 Reeves, Miss, Old Town, Clapham.....	10	0	0			
1847 Ripon, Lord Bishop of.....				3	3	0
1844 Rivington, John, Esq., St. Paul's Church Yard.....	1	1	0			
1844 Rivington, Miss, Sydenham.....	1	1	0			
1846 Rivington, C., Esq., 1, Fenchurch Buildings.....	<i>l. s.</i>			10	10	0
1844 Robinson, Rev. T., D.D., Temple.....	1	1	0			
1848 St. David's, Lord Bishop of.....				10	0	0
1846 Salt, Miss, 9, Russell Square.....	<i>l. s.</i>			10	10	0
1844 Saunders, Rev. Dr., Charter House.....	1	1	0			
1844 Selwyn, Rev. William, Branstone, Grantham.....	1	1	0			
1844 Sharpe, J. C., Esq., 19, Fleet Street.....	3	3	0			
1848 Sharpe, Rev. L.....				1	1	0
1844 Shephard, Miss, Manor House, Tunbridge Wells.....	1	1	0			
1845 Shephard, J., Esq., 3, Godliman Street.....	1	1	0			
1844 Shepherd, Rev. Dr., 14, Russell Square.....	5	0	0			

	Annual Subscriptions.			Donations.		
	£.	s.	d.	£.	s.	d.
1846 Sherwood, Joseph, Esq., 44, Parliament Street..... <i>l. s.</i>				10	10	0
1848 Ditto				5	5	0
1848 Sherwood, Thomas E., Esq., 4, Mecklenburgh Square				5	5	0
1844 Sinclair, Ven. Archdeacon, Kensington.....	1	1	0			
1844 Smart, Sir George, 91, Great Portland Street	1	1	0			
1846 Stanton, Rev. Thomas, Shaftesbury	1	1	0			
1844 Steel, Rev. Thos Henry, St. Ippolita, Hitchin	1	1	0			
1846 Sterry, Henry, Esq., 10, Grange Road, Brompton	1	1	0			
1844 Strong, Rev. Robert, Brompton Abbots, Ross	1	1	0			
1844 Strong, Mrs. Charlotte, ditto	1	1	0			
1846 Sullivan, Mrs., 23, Devonshire Place.....	1	1	0			
1844 Tate, Rev. Thomas, Edmonton	1	1	0			
1848 Taylor, John, Esq.....				5	0	0
1844 Teeson, Rev. John, St. Thomas's Hospital	1	1	0			
1845 Tillard, C., Esq.....	1	1	0			
1845 Tilson, Thomas, Esq., 29, Coleman Street	2	2	0			
1845 Twining, George, Esq., 216, Strand	1	1	0			
1844 Twining, Rev. G. B., Tottenham	1	1	0			
1844 Twopeny, William, Esq., 4, Lamb's Buildings, Temple.....	1	1	0			
1846 Walker, Misses, Weybridge, Guilford..... <i>l. s.</i>				10	0	0
1836 Ward, Rev. Richard, 12, Eaton Square	1	1	0			
1844 Watkinson, Rev. R., Earl's Colne, Halstead	1	1	0			
1845 Webb, Miss, Odiham	1	1	0			
1845 Webb, Miss S., ditto.....	1	1	0			
1844 Weeks, Miss, 18, Stockbridge Terrace, Fimlico	1	1	0			
1846 Wilkinson, Rev. M., Marlborough.....	1	1	0			
1846 Williams, Rev. D., D.C.L., Warden of New College, Oxford	1	1	0			
1848 Ditto				2	0	0
1845 Wingrove, R., Esq., 30, Wood Street, Chapside	1	1	0			
1844 Wix, Rev. Samuel, St. Bartholomew's Hospital.....	1	1	0			
1847 York, the late Lord Archbishop of (Dr. Harcourt).....				10	0	0

LIST OF THE STEWARDS

OF

THE FESTIVAL OF THE SONS OF THE CLERGY, SINCE THE YEAR 1800*.

1800.

His Royal Highness the Duke of Clarence.
Earl of Westmoreland.
Lord Bishop of Bath and Wells (Dr. Moss),
2nd time, first was in 1757.
Rt. Hon. the Ld. Mayor (Harvey C. Combe).
Hon. and Rev. Edward Legge, B.C.L.
Rev. Sir John Fagg, Bart.
Sir John Francis Baring, M.P.
Sir John Nichol, Knt.
Rev. W. Douglas, M.A. Canon of Salisbury.
Rev. R. Markham, M.A. Archdn. of York.
George Rose, Esq. M.P.
William Borradaile, Esq.

1801.

His R. Highness the Duke of Cumberland.
Lord Harewood.
Lord Bishop of Chester (Dr. Majendie).
Rt. Hon. the Lord Mayor (Sir W. Staines).
Right Hon. William Wyndham, M.P.
Sir Robert Peel, Bart. M.P.
Rev. Philip Brandon, B.C.L.
Thomas Baring, Esq.
Richardson Borradaile, Esq.
Charles Duncombe, Esq. M.P.
Charles Ellis, Esq. M.P.
Thomas Jones, Esq. M.P.

1802.

His Royal Highness the Duke of Kent.
Earl of Dartmouth.
Ld. Bishop of St. David's (Lord G. Murray).
Rt. Hon. the Lord Mayor (Sir J. Eamer).
Rt. Hon. Thomas Steel, M.P.
Lieut.-General George Harris.
Rev. John Dampier, M.A.
Thomson Bonar, Esq.
Samuel Robert Gausse, Esq. M.P.
Thomas Greene, Esq.
Westgarth Snaith, Esq.
Thomas Williams, Esq. M.P.

1803.

His Royal Highness the Duke of Cambridge.
Lord Archbishop of Canterbury (Dr.
Moore), 3d time.
Earl of Darnley.
Earl of Moira.
Ld. Bishop of Sarum (Dr. Douglas), 2nd time.

1803 (continued).

Lord Glenbervie.
Right Hon. the Lord Mayor (Sir C. Price).
Rev. Charles Burney, Jun. D.C.L.
Rev. F. Dodsworth, M.A.
Nathaniel Conant, Esq.
Edward Garrow, Esq.
Benjamin Harrison, Esq.

1804.

His Grace the Duke of Rutland.
Earl of Bridgewater.
Earl of Chesterfield.
Viscount Nelson, Duke of Bronté.
Lord Bishop of St. David's (Dr. Burgess).
Lord Sondes.
Right Hon. John Hiley Addington.
Right Hon. the Lord Mayor (J. Perring).
Very Rev. W. Vincent, D.D.
Rev. G. O. Cambridge, M.A. Preb. of Ely.
Rev. G. Andrewes, M.A.
John Princep, Esq. M.P.

1805.

His Royal Highness the Duke of Sussex.
Lord Archbp. of Tuam (Dr. Beresford).
Duke of Bedford.
Lord Bp. of Gloucester (Dr. Huntingford).
Right Hon. Lord Grantham.
Lord Chief Justice Mansfield.
Right Hon. Charles Bathurst.
Right Hon. the Lord Mayor (P. Perchard).
Sir Richard Welch, Knt.
Rev. W. Crawford, D.D.
Rev. W. Coxe, M.A. Archdeacon of Wilts.
Charles Bishop, Esq.
Henry Stebbing, Esq.
David Pike Watts, Esq.

1806.

His R. H. the Duke of Gloucester.
Marquis of Bath.
Earl of Pembroke.
Lord Bishop of Bristol (Hon. Dr. G.
Pelham).
Lord Bishop of Clonfert (Dr. Butson).
Lord Hawkesbury.
Lord Kenyon.
Right Hon. the Lord Mayor (James Shaw).
Hon. William John Skeffington.
Rev. Robert Hodgson, M.A.

* List of the Stewards, and the amount of the Collections from the year 1721 to the year 1816, will be found in the Appendix to the Anniversary Sermon published in the latter year.

1806 (*continued*).

Rev. George Moore, M.A.
 Anthony Clarke, Esq.
 Charles Cockerell, Esq. M.P.
 George Gostling, Esq.

1807.

His R. H. the Prince of Wales, 2d time.
 Lord Archbp. of Canterbury (Dr. Sutton).
 Ld. Archbp. of Dublin (Earl of Normanton).
 Duke of Norfolk.
 Duke of Somerset.
 Earl Fitzwilliam.
 Lord Bishop of Meath (Dr. O'Beirne).
 Lord Erskine.
 Lord H. Petty, Chancellor of the Exchequer.
 Rt. Hon. the Lord Mayor (Sir W. Leighton).
 Dean of Rochester (Dr. Busby).
 Rev. George Henry Glasse, M.A.
 W. Manning, Esq. M.P.
 John Smith, Esq. M.P.
 H. Trail, Esq.

1808.

His R. H. the Duke of York, 2d time.
 Lord Archbp. of Cashel (Dr. Brodrick).
 Duke of Newcastle.
 Earl of Lonsdale, K.G.
 Rev. Earl Nelson.
 Earl of Radnor.
 Lord Viscount Milton.
 Lord Viscount Castlereagh.
 Lord Bishop of Bristol (Dr. W. L. Mansel).
 Lord Arden.
 Lord Carington.
 Right Hon. the Lord Mayor (J. Anslay).
 Rev. Sir Henry Rivers, Bart.
 Rev. Dr. Zouch, Prebendary of Durham.
 Richard Down, Esq.
 Archibald Paxton, Esq.

1809.

His R. H. the Duke of Kent, 2d time.
 Ld. Abp. of York (Hon. Dr. Vernon), 2d time.
 Earl Percy.
 Lord Bishop of Hereford (Dr. Luxmoore).
 Lord Bishop of Cloyne (Dr. Bennett).
 Lord Brownlow.
 Lord Dundas.
 Right Hon. George Canning, M.P.
 Right Hon. the Lord Mayor (C. Flower).
 Sir James Graham, Bart. M.P.
 Very Rev. Thomas Rennell, D.D.
 Rev. Richard Prosser, D.D.
 Rev. W. J. Aislabie, M.A.
 John Procter Anderson, Esq.
 Peter Free, Esq.
 Samuel Smith, Esq. M.P.

1810.

His R. H. the Duke of Clarence, 2nd time.
 Lord Viscount Bernard.
 Lord Bishop of Chester (Dr. B. E. Sparkc).
 Lord Bishop of Clogher (Dr. Porter).
 Lord Yarborough.
 Lord Granville Leveson Gower.
 Right Hon. the Lord Mayor (T. Smith).

1810 (*continued*).

Hon. Charles Anderson Pelham.
 Sir Mark Masterman Sykes, Bart.
 Rev. G. Barrington, M.A. Preb. of Durham.
 Rev. Edward Ferrers, M.A. F.S.A.
 Edward Down, Esq.
 William Kenrick, Esq. M.P.
 James Allan Park, Esq. (King's Counsel).
 Claude George Thornton, Esq.

1811.

His R. H. the Duke of Cumberland, 2d time.
 Lord Archbishop of Dublin (Dr. Cleaver).
 Lord Viscount Sydney.
 Lord Borringdon.
 Lord Lowther.
 Right Hon. the Lord Mayor (J. J. Smith).
 Very Rev. Hugh Cholmondeley, D.D.
 Rev. Andrew Bell, D.D.
 Rev. Francis North, M.A.
 Sir Christopher Robinson, King's Advocate.
 Sir Vicary Gibbs, Attorney-General.
 William Astell, Esq. M.P.
 John Fish, Esq.
 Jesse Russell, Esq.
 Charles Wetherell, Esq.

1812.

His R. H. the Duke of Cambridge, 2d time.
 Duke of Buccleuch and Queensberry.
 Earl of Egremont.
 Earl of Harrowby.
 Lord Bishop of Ely (Dr. T. Dampier).
 Lord Farley.
 Hon. and Rev. Hugh Percy, M.A.
 R. H. Lord Mayor (Sir C. S. Hunter, Bt.).
 Rev. W. Garnier, M.A.
 Rev. William Morice, B.D.
 Rev. Robert Verney, M.A.
 John Hamburgh, Esq.
 Beeston Long, Esq. M.P.
 John Lowther, Esq. M.P.
 George Raikes, Esq.
 John Raikes, Esq.
 George Smith, Esq. M.P.

1813.

His R. H. the Duke of Sussex, 2d time.
 Lord Bp. of Salisbury (Dr. Fisher), 2d time.
 Lord Rolle.
 Right Hon. the Lord Mayor (G. Scholey).
 Hon. Sampson Eardley.
 Sir Frederick Baker, Bart. F.R.S.
 Rev. T. Parkinson, D.D. Chanc. of Chester.
 Rev. Wm. Long, B.C.L. Canon of Windsor.
 Rev. T. Linwood Strong, M.A.
 Herbert Jenner, D.C.L.
 James Bush, Esq.
 Henry Dampier, Esq.
 Josias Dupre Porcher, Esq. M.P.
 W. T. Praed, Esq.
 John Reeves, Esq.
 Giffin Wilson, Esq.

1814.

His R. H. the Duke of Gloucester, 2d time.
 Lord Archbp. of Armagh (Hon. Dr. Stuart.)

1814 (*continued*).

Lord Bishop of London (Dr. W. Howley).
 Lord Bolton.
 Right Hon. Charles Long.
 Right Hon. the Lord Mayor (W. Domville).
 Hon. Mr. Justice Bayley.
 Hon. and Rev. Henry Ryder, D.D.
 Rev. Joseph Goodall, D.D. Provost of Eton.
 James Alexander, Esq. M.P.
 James Henry Arnold, D.C.L.
 George Holford, Esq. M.P.
 George Jenner, Esq.
 Joshua Watson, Esq.

1815.

His R. H. the Duke of York, 3d time.
 Duke of Devonshire.
 Lord Viscount Palmerston.
 Lord Calthorpe.
 Lord Bishop of Chester (Dr. Law).
 Lord Bishop of Peterborough (Dr. Parsons).
 Right Hon. the Lord Mayor (S. Birch).
 General Sir George Beckwith, K.C.B.
 Hon. Mr. Baron Wood.
 Rev. H. H. Norris, M.A.
 Brook Bridges, Esq.
 Benjamin Hall, Esq. M.P.
 William Mellish, Esq. M.P.
 Giles Templeman, Esq.
 Richard Twining, Esq.
 William Wilberforce, Esq. M.P.

1816.

His R.H. the Duke of Clarence, 3d time.
 Earl of Plymouth.
 Right Hon. R. Ryder, M.P.
 Right Hon. the Lord Mayor (M. Wood).
 Hon. Mr. Justice Dallas.
 Sir Thomas Dyke Acland, Bart. M.P.
 Very Rev. G. Gordon, D.D. Dean of Lincoln.
 Rev. John James Watson, D.D.
 Rev. Francis John Hyde Wollaston, B.D.
 Rev. Millington Buckley, M.A.
 Charles Harvey, Esq.
 J. B. Morgan, Esq.
 Iluid Nichol, Esq.
 Louis Hayes Petit, Esq. M.P.
 Jonathan Raine, Esq. M.P.

1817.

His R. H. the Duke of Kent, 3d time.
 Earl of Verulam.
 Rt. Hon. the Ld. Mayor (M. Wood), 2d time.
 Hon. Mr. Justice Burroughs.
 Rev. James Wood, D.D.
 Rev. Harry Powell, M.A.
 Rev. Thomas Sikes, M.A.
 Maurice Swabey, D.C.L.
 John Archer Houblon, Esq. M.P.
 George Watson-Taylor, Esq. M.P.
 Francis Burton, Esq.
 Stephen Gaslee, Esq.
 John Harford, Esq.
 William Meredith, Esq.
 John Morice, Esq.
 Launcelot Shadwell, Esq.

1818.

His R. H. the Duke of Cumberland, 3d time.
 Marquis of Exeter.
 Right Hon. Sir Henry Russell, Bart.
 Right Hon. the Lord Mayor (Chr. Smith).
 Sir C. Culling Smith, Bart.
 Sir Francis Willcs.
 Mr. Serjeant Pell.
 Very Rev. John Ireland, D.D.
 Rev. John Kaye, D.D.
 Rev. James Hook, L.L.D.
 Rev. Peter Rashleigh, M.A.
 Rev. Thomas Morison.
 Thomas Bainbridge, Esq.
 Charles Bosanquet, Esq.
 William Ralph Cartwright, Esq. M.P.
 John Richardson, Esq.

1819.

His R. H. the Duke of Sussex, 3d time.
 Duke of Northumberland, 2d time.
 Earl Whitworth.
 Lord Bishop of Lichfield and Coventry (Dr. Cornwallis), 2d time.
 Lord De Dunstanville.
 Right Hon. the Lord Mayor (J. Atkins).
 Ven. J. Jefferson, Archdeacon of Colchester.
 Rev. James Burgess, M.A.
 John Matthew Grimwood, Esq.
 Richard Heber, Esq.
 John Kipling, Esq.
 George Meredith, Esq.
 William Mills, Esq.
 J. C. Powell, Esq.
 Jesse Watts Russell, Esq.
 Frederick Webb, Esq.

1820.

His R. H. the Duke of Cambridge, 3d time.
 Earl of St. Germans.
 Lord Bishop of Peterborough (Dr. Marsh).
 Lord Hill.
 Rt. Hon. N. Vansittart, Chan. of the Exchqr.
 Right Hon. Sir Charles Abbot, Lord Chief Justice of England.
 Rt. Hon. the Lord Mayor (G. Bridges, M.P.).
 Rev. William Chafy, D.D.
 Sir John William Lubbock, Bart. M.P.
 Hon. Bartholomew Bouverie.
 Rev. Henry Kipling, M.A.
 Robert Dalrymple, Esq.
 Charles Mills, Esq. M.P.
 Frederick Webb, Esq. 2d time.
 Robert Williams, Esq. M.P.
 Thomas Wilson, Esq. M.P.

1821.

His R. H. the Duke of Gloucester, 3d time.
 Lord Bishop of Llandaff (Dr. Van Mildert).
 Lord Somers.
 Right Hon. Charles Manners Sutton.
 Right Hon. John Charles Villiers, M.P.
 Right Hon. the Lord Mayor (J. Thorp).
 Hon. Mr. Justice Best.
 Hon. and Rev. George Neville, M.A.
 Sir T. Tyrwhitt, Usher of the Black Rod.

1821 (*continued*).

Richard Rothwell, Esq. Ald. of London.
 Rev. John Gregory, M.A.
 Charles Bicknell, Esq.
 Edward Foster, Esq.
 Richardson Harrison, Esq.
 John Pepys, Esq.
 Frederick Webb, Esq. 3d time

1822.

His R. H. Prince Leopold of Saxe Coburg.
 Duke of Wellington.
 Lord Bishop of Exeter (Dr. Carey).
 Right Hon. Robert Peel.
 Right Hon. John Beckett, Judge Advocate.
 Right Hon. the Lord Mayor (C. Magnay).
 Sir Robert Gifford, M.P.
 Sir Thomas Harvie Farquhar, Bart.
 George Watson-Taylor, Esq. M.P. 2d time.
 Charles Mills, Jun. Esq. M.P.
 Rev. John Owen, M.A.
 Rev. W. Tournay, D.D.
 James William Freshfield, Esq.
 Richard Plumtre Glynn, Esq.
 Jeremiah Harman, Esq.
 William Weller Pepys, Esq.

1823.

His R. H. the Duke of York, 4th time.
 Ld. Abp. of Canterbury (Dr. Sutton), 2d time.
 Lord Kenyon, 2d time.
 Right Hon. Frederick John Robinson, M.P.
 Right Hon. the Lord Mayor (W. Heygate).
 Sir John Singleton Copley, Knt.
 Very Rev. R. Carr, D.D. Dean of Hereford.
 Rev. F. W. Blomberg, D.D.
 Rev. George Shepherd, D.D.
 Rev. Charles Parr Burney, D.D.
 Rev. John Sleath, D.D. Preb. of St. Paul's.
 John Caley, Esq.
 William Cotton, Esq.
 William Fox, Esq.
 Henry Porcher, Esq. M.P.

1824.

His R. H. the Duke of Clarence, 4th time.
 Lord Abp. of York (Dr. Vernon), 3d time.
 Right Hon. the Lord Mayor (R. Waithman).
 Hon. Sir John Hullock.
 Very Rev. H. N. Pearson, D.D.
 Rev. Edward Copleston, D.D.
 Rev. H. B. Harrison, D.D.
 Rev. George Richards, D.D.
 Rev. Edward Maltby, D.D.
 Rev. John Russell, D.D.
 John Angerstein, Esq.
 John Capel, Esq.
 Thomas Jackson, Esq.
 Thomas Lett, Esq.
 Daniel Moore, Esq.

1825.

His R. H. the Duke of Cumberland, 4th time.
 Lord Bishop of Chester (Dr. Blomfield).
 Right Hon. the Lord Mayor (J. Garratt).
 Hon. Mr. Justice Littledale.
 Hon. and Rev. E. J. Turnour, M.A.

1825 (*continued*).

Very Rev. John Banks Jenkinson, D.D.
 Rev. Henry Phillpotts, D.D.
 Rev. Thomas Henry Hume, M.A.
 Hugh Hammersley, Esq.
 John Pelly Atkins, Esq.
 Peter Vere, Esq.
 William Young Knight, Esq.
 Joseph Pulley, Esq.
 Robert R. Pennington, Esq.
 John Blades, Esq.
 L. A. De la Chaumette, Esq.

1826.

His R. H. the Duke of Sussex, 4th time.
 Earl Gower.
 Lord Bishop of Gloucester (Dr. Bethell).
 Rt. Hon. Sir W. Alexander, Ld. Ch. Baron.
 Rt. Hon. the Lord Mayor (W. Venables).
 Very Rev. Thomas Calvert, D.D.
 Rev. J. B. Sumner, M.A.
 Rev. Robert Norgrave Pemberton, M.A.
 John Bell, Esq. F.R.S. K.C.
 Edw. Berkeley Portman, Esq. M.P.
 Edw. Bootle Wilbraham, Esq. M.P.
 Charles Mansfield Clarke, M.D. F.R.S.
 James Fisher, Esq.
 William Fuller, Esq.
 Henry Seymour, Esq.

1827.

His R. H. the Duke of Cambridge, 4th time.
 Lord Prudhoe.
 Lord Feversham, 2d time.
 Rt. Hon. Sir J. Leach, Master of the Rolls.
 Right Hon. the Lord Mayor (A. Brown).
 Newman Knowlys, Esq. Recorder of London.
 Very Rev. James Henry Monk, D.D.
 Rev. George Thackeray, D.D.
 Rev. John Henry Sparke, M.A.
 Rev. James Cowe, M.A.
 Rev. Charles Thorp, M.A.
 William Egerton, Esq. M.P.
 William E. Tomline, Esq. M.P.
 Andrew Robert Drummond, Esq. M.P.
 Samuel Jones Loyd, Esq.
 Francis Paynter, Esq.
 Jeffries Spranger, Esq.

1828.

His R. H. the Duke of Gloucester, 4th time.
 Earl of Dartmouth.
 Lord Bishop of Winchester (Dr. Sumner).
 Lord Bishop of Oxford (Dr. Lloyd).
 Right Hon. Thomas Grenville.
 Right Hon. the Lord Mayor (M. P. Lucas).
 Hon. Mr. Baron Vaughan.
 Hon. Chas. Cecil Cope Jenkinson, M.P.
 Sir James Scarlett, M.P. K.C.
 Rev. Richard Lendon, M.A.
 Rev. William Potchett, M.A.
 Rev. George Townsend, M.A.
 Alexander Baring, Esq. M.P.
 Benjamin Collins Brodie, Esq. F.R.S.
 T. G. Bucknall-Estcourt, Esq. M.P. F.S.A.
 Colonel James Clitherow.
 Thomas Le Blanc, Esq. D.C.L. F.S.A.

1829.

His R. H. Prince Leopold, 2d time.
 Marquis of Bristol.
 Earl of Dudley.
 Lord Bp. of Carlisle (Dr. Percy), 2d time.
 Right Hon. Henry Goulburn, M.P.
 Rt. Hon. the Lord Mayor (W. Thompson).
 Sir John Dugdale Astley, Bart. M.P.
 Sir Nicholas C. Tindal, M.P.
 Very Rev. William Cockburn, D.D.
 Hon. and Very Rev. Hen. L. Hobart, D.D.
 Rev. Thomas Turton, D.D.
 Rev. John Keate, D.D.
 Rev. William S. Gilly, M.A.
 John Bernard Bosanquet, Esq.
 John Dynely, Esq.
 William Wingfield, Esq.

1830.

His R. H. the Duke of Clarence, 5th time.
 Duke of Portland.
 Lord Bishop of Bristol (Dr. Gray).
 Hon. and Rev. Gerald V. Wellesley, D.D.
 Hon. Fulk Greville Howard, M.P.
 Right Hon. the Lord Mayor (J. Crowder).
 Sir Henry Halford, Bart.
 Sir George Thomas Staunton, Bart.
 Sir E. B. Sugden, M.P.
 Very Rev. John C. Woodhouse, D.D.
 Very Rev. Charles Scott Luxmoore, M.A.
 Rev. Jos. Goodall, D.D. 2d time.
 Rev. Robert Hamilton, D.D.
 Rev. Ralph Tatham, D.D.
 John Meggot Elwes, Esq.
 John Soane, Esq. R.A.

1831.

His R. H. the Duke of Cumberland, 5th time.
 Right Hon. the Lord Chancellor (Lord Brougham and Vaux).
 Ld. Primate of all Ireland (Ld. G. Beresford).
 Lord Bishop of Rochester (Dr. Murray).
 Lord Bayning.
 Lord Henley.
 Right Hon. the Lord Mayor (John Key).
 Hon. Mr. Justice Parke.
 Sir Robert Harry Inglis, Bart. M.P.
 Rev. John Hume Spry, D.D.
 Rev. William Long, B.C.L., 2d time.
 Davies Gilbert, Esq. M.P.
 Francis Lawley, Esq. M.P.
 John Francis Maubert, Esq.
 William Wigram, Esq.

1832.

His R. H. the Duke of Sussex, 5th time.
 Earl Grey, K.G.
 Lord Bishop of Oxford (Hon. Dr. R. Bagot).
 Lord Farnborough, 2d time.
 Right Hon. Charles Grant, M.P.
 R. H. Ld. Mayor (Sir J. Key, Bt.) 2d time.
 Hon. Mr. Baron Bolland.
 Field Marshal Sir Alured Clarke, G.C.B.
 Sir Thomas Denman, M.P.
 Very Rev. James Webber, D.D.

1832 (continued).

Rev. John Peel, M.A.
 Rev. Edw. Bowyer Sparke, M.A.
 Rev. Thomas Thurlow, M.A.
 William Courtenay, Esq.
 James William Farrer, Esq.
 Abraham Wildey Roberts, Esq. M.P.
 Henry Sykes Thornton, Esq.

1833.

His R. H. the Duke of Cambridge, 5th time.
 Lord Archbp. of Canterbury (Dr. Howley), 2d time.
 Duke of Northumberland, 2d time.
 Earl of Falmouth.
 Earl Howe.
 Viscount Encombe.
 Ld. Bp. of London (Dr. Blomfield), 2d time.
 Ld. Bp. of Llandaff (Dr. Copleston), 2d time.
 R. H. Sir Robert Peel, Bart. M.P. 2d time.
 Sir N. C. Tindal, Lord Chief Justice of the Common Pleas, 2d time.
 Rt. Hon. the Lord Mayor (Sir Peter Laurie).
 Hon. Mr. Justice Patteson.
 Hon. Mr. Justice Alderson.
 Sir John Dean Paul, Bart.
 Sir Robert Baker, Knt.
 Very Rev. Thomas Gaisford, D.D.
 Very Rev. James Wood, D.D. 2d time.
 Rev. William Webb, D.D.
 Mr. Alderman Birch, 2d time.
 Mr. Alderman Lucas, 2d time.
 Newman Knowllys, Esq. 2d time.
 Mr. Sheriff Humphery, M.P.
 Mr. Sheriff Peek.
 Rev. Samuel Wix, M.A.
 Francis Gosling, Esq.
 Henry Hugh Hoare, Esq.
 James Lambert, Esq.
 George Lyall, Esq. M.P.

1834.

His R. H. the Duke of Gloucester, 5th time.
 Lord Archbp. of York (Dr. Vernon Harcourt), 4th time.
 Marquis of Lansdowne, 2d time.
 Earl of Wilton.
 Viscount Althorp, M.P.
 Lord Bishop of Durham (Dr. Van Mildert), 2d time.
 Lord Bishop of Ely (Dr. Sparke), 2d time.
 Hon. and Very Rev. H. E. J. Howard, D.D.
 Rt. Hon. Mr. Justice Bosanquet, 2d time.
 Rt. Hon. the Lord Mayor (C. Farebrother).
 Hon. Mr. Justice Taunton.
 Mr. Sheriff Wilson.
 Mr. Sheriff Harmer.
 Sir Digby Mackworth, Bart.
 Sir William H. Richardson, Knt.
 Mr. Serjeant Merewether.
 Very Rev. Edm. Goodenough, D.D.
 Ven. Henry V. Bayley, D.D.
 Rev. Geo. Rowley, D.D. V.-Chanc. of Oxf.
 Rev. Martin J. Routh, D.D. 2d time.
 Rev. John Graham, D.D.
 Rev. Sydney Smith, M.A.

1834 (*continued*).

Joshua King, Esq. M.A. V.-Chan. of Camb.
 Felix Booth, Esq.
 John Drummond, Esq.
 Peter Du Cane, Esq.
 Robert W. Hall-Dare, Esq. M.P.
 Andrew Spottiswoode, Esq.

1835.

His R.H. the Duke of Cumberland, 6th time.
 Earl of Bandon, 2d time.
 Lord Bishop of Lichfield and Coventry
 (Hon. Dr. Ryder), 2d time.
 Lord Bishop of Hereford (Hon. Dr. Grey).
 Lord Bishop of Bristol (Dr. Jos. Allen).
 Admiral Lord de Saumarez, G.C.B.
 Right Hon. Lord Stanley, M.P.
 Rt. Hon. Sir Jas. Rt. Geo. Graham, Bt. M.P.
 Rt. Hon. the Lord Mayor (H. Winchester).
 Hon. Mr. Baron Gurney.
 Alderman Sir C. S. Hunter, Bart. 2d time.
 Lieut.-General Sir Herbert Taylor, G.C.B.
 Hon. C. E. Law, M.P. Recorder of London.
 Sir Frederick Pollock, M.P. and K.C.
 Rev. W. French, D.D. Vice-Chan. of Camb.
 Rev. Joseph Proctor, D.D.
 Rev. John Sleath, D.D. 2d time.
 Robert Marsham, Esq. D.C.L.
 Rev. J. Tate, M.A. Can. Resid. of St. Paul's.
 Rev. W. Gale Townley, M.A.
 Rev. Richard Ward, M.A.
 James Brogden, Esq.
 Joseph Delafield, Esq.
 William Joseph Denison, Esq. M.P.
 Charles Dixon, Esq.
 Joseph Feilden, Esq.
 William Harrison, Esq. King's Counsel.
 Robert Sutton, Esq.

1836.

His R. H. the Duke of Sussex, 6th time.
 Lord High Chancellor (Lord Cottenham).
 Duke of Buccleuch and Queensberry, K.G.
 Marquis Camden, K.G. 2d time.
 Earl of Egremont, 2nd time.
 Earl Manvers.
 Lord Viscount Bernard.
 Ld. Bp. of Winchester (Dr. Sumner), 2d time.
 Lord Bishop of Bath and Wells (Dr. Law),
 2d time.
 Lord Bishop of Lincoln (Dr. Kaye), 2d time.
 Rt. Hon. William Yates Peel, M.P.
 Rt. Hon. the Lord Mayor (W. T. Copeland).
 Hon. Mr. Justice Park, 2d time.
 Hon. Mr. Justice Williams.
 Sir John Rae Reid, Bart. M.P.
 Sir Coutts Trotter, Bart.
 Very Rev. Robert Stevens, D.D.
 Rev. Richard Jenkyns, D.D.
 Rev. Philip N. Shuttlesworth, D.D.
 Rev. William Dealtry, D.D.
 Rev. William Antrobus, B.D.
 Rev. Robert Marriott, M.A.
 Rev. Robert Moore, M.A.
 Rev. W. Waldegrave Park, M.A.
 Ralph Addison, Esq.

1836 (*continued*).

Charles Barclay, Esq. M.P.
 James Lewis Knight, Esq.
 Robert Sutton, Jun. Esq.

1837.

His R. H. the Duke of Cambridge, 6th time.
 Marquis of Salisbury.
 Earl of Mansfield.
 Lord Bp. of Durham (Dr. Maltby), 2d time.
 Lord Bishop of Lichfield (Dr. Butler).
 Lord Bishop of Sodor and Man (Dr. Ward).
 Right Hon. Lord Bexley, 2d time.
 Right Hon. the Lord Mayor (T. Kelly).
 Hon. Mr. Justice Patteson, 2d time.
 Hon. Mr. Justice Coleridge.
 Sir Brook William Bridges, Bart.
 Sir John Dodson, D.C.L. the K. Adv.-Gen.
 Sir George Smart.
 Rev. A. T. Gilbert, D.D. Vice-Chanc. of Oxf.
 Rev. Gilbert Ainslie, D.D. V.-Ch. of Camb.
 Ven. Joseph Holden Pott, M.A.
 Rev. George Thomas Pretymann, B.C.L.
 Rev. James W. Vivian, D.D.
 Rev. David Williams, D.C.L.
 Rev. John Lonsdale, B.D.
 Rev. John Abbiss, M.A.
 Samuel Bendry Brooke, Esq.
 Nicholas Charrington, Esq.
 Benjamin Cotton, Esq.
 John Deacon, Esq.
 Charles Francis, Esq.
 John Poynder, Esq.
 David Rowlands, Esq. M.D.
 Thomas Arthur Stone, Esq.

1838.

His R. H. the Duke of Sussex, 7th time.
 Marquis of Bute.
 Lord Bishop of St. David's (Dr. Jenkinson),
 2d time.
 Lord Bishop of Ripon (Dr. Longley).
 Lord Bishop of Salisbury (Dr. Denison).
 Right Hon. Lord Wynford, 2d time.
 R. H. the Lord Mayor (Sir J. Cowan, Bart.).
 Hon. Mr. Justice Colman.
 Sir George Carroll, Knt.
 Sir William Webb Follett, M.P. Q.C.
 Rev. G. Archdall, D.D.
 Rev. James William Bellamy, B.D.
 Rev. W. T. P. Brymer, M.A.
 Rev. John Jeffreys, M.A.
 Rev. John Jennings, M.A.
 Rev. T. Manners Sutton, M.A.
 Rev. Charles Mayo, B.D. F.R.S.
 James Bentley, Esq.
 Henry Blanshard, Esq.
 William Feilden, Esq. M.P.
 Robert Goaling, Esq.
 John Johnson, Esq.
 Jas. Heywood Markland, Esq. F.R.S. & S.A.
 Thomas Pemberton, Esq. M.P. Q.C.
 Henry Pownall, Esq.
 Edward Poynder, Esq.
 Henricus Octavus Roe, Esq.
 Alexander Robert Sutherland, Esq. M.D.

1839.

His R. H. the Duke of Cambridge, 7th time.
 Duke of Wellington, K.G. 2d time.
 Marquis Cholmondeley.
 Earl Mann-Cornwallis.
 Earl of St. Germans.
 Lord Bishop of Chichester (Dr. Otter).
 Lord Bishop of Norwich (Dr. Stanley).
 Lord Bishop of Hereford (Dr. Musgrave).
 Lord Sondes.
 Lord Willoughby de Broke.
 Rt. Hon. Lord Mayor (S. Wilson), 2d time.
 Hon. Mr. Baron Alderson, 2d time.
 Sir Thomas Maryon Wilson, Bart.
 Rev. Leveson Vernon-Harcourt, M.A.
 Rev. Edward Hawkins, D.D.
 Rev. Thomas Heberden, B.D.
 Rev. Benjamin Harrison, M.A.
 Lesley Alexander, Esq.
 Robert Wildman Barchard, Esq.
 Benjamin Bond Cabbell, Esq.
 John Henry Cancellor, Esq.
 Mr. Alderman Copeland, M.P. 2d time.
 William Evans, Esq.
 William Fuller, Esq. 2d time.
 Philip Hardwick, Esq. F.R.S.
 Henry Kemble, Esq. M.P.
 John Labouchere, Esq.
 John Paynter, Esq.
 Samuel Poynder, Esq.
 Frederick Salmon, Esq.

1840.

His R. H. the Duke of Cambridge, 8th time.
 Duke of Bedford.
 Lord Bishop of Chester (Dr. J. B. Sumner),
 2d time.
 Lord Bishop of Peterborough (Dr. Davys).
 Lord Bishop of Lichfield (Dr. Bowstead).
 Lord Redesdale.
 Lord Saltoun.
 Lord Abinger, 2d time.
 Hon. George Rice-Trevor, M.P.
 Rt. Hon. the Lord Mayor (Sir C. Marshall).
 Right Hon. Mr. Justice Erskine.
 Hon. Mr. Baron Gurney, 2d time.
 Right Hon. Stephen Lushington, D.C.L.
 Rev. Sir Henry R. Dukinfield, Bart.
 Rev. E. C. Hawtrev, D.D.
 Rev. Ralph Tatham, D.D. 2d time.
 Rev. Philip Wynter, D.D.
 John Lavicount Anderdon, Esq.
 Richard Edward Arden, Esq.
 James Cook, Esq.
 George Hay Dawkins-Pennant, Esq.
 Robert Alexander Gray, Esq.
 George Granville Harcourt, Esq. M.P.
 Robert Stayner Holford, Esq.
 Robert Palmer, Esq. M.P.
 Samuel Paynter, Esq.
 John Stevenson Salt, Esq.
 Mr. Alderman Thompson, M.P. 2d time.
 Thomas Tilson, Esq.
 Mr. Alderman Thomas Wood.

1841.

His R. H. the Prince Albert, K.G.
 Marquis of Abercorn.
 Marquis of Westminster, K.G.
 Viscount Melbourne.
 Lord Bp. of St. David's (Dr. C. Thirlwall).
 Lord Bishop of Worcester (Dr. H. Pepys).
 Lord Northwick.
 Right Hon. John Charles Herries, M.P.
 Right Hon. the Lord Mayor (T. Johnson).
 Hon. Mr. Baron Rolfe.
 Sir Felix Booth, Bart. 2d time.
 Rev. Benedict Chapman, D.D.
 Very Rev. Thomas Garnier, D.C.L.
 Rev. John Griffith, D.D.
 Rev. George Saxby Penfold, D.D.
 Rev. Benjamin Parsons Symons, D.D.
 Rev. James Brogren, M.A. 2d time.
 Rev. John Sutton, M.A.
 William Davis, Esq.
 Ambrose Goddard, Esq. M.P.
 Thomas Greene, Esq. M.P.
 Fitz-Roy Kelly, Esq. M.P.
 John Masterman, Esq.
 Thomas Henry A. Poynder, Esq.
 William Strahan, Esq.
 Charles Hampden Turner, Esq.
 John Wheelton, Esq.
 John Wilson-Patten, Esq. M.P.

1842.

His R. H. Prince George of Cambridge, K.G.
 Marquis of Downshire, K.P.
 Earl De La Warr, Lord Chamberlain.
 Lord Francis Egerton, M.P.
 Lord Bishop of Bangor (Dr. Bethell),
 2d time.
 Lord Bishop of Sodor and Man (Dr. T. V.
 Short).
 Lord Denman, Lord Chief Justice of Eng-
 land, 2d time.
 Right Hon. C. Shawe Lefevre, Speaker of
 the House of Commons.
 Rt. Hon. the Lord Mayor (Sir John Pirie, Bt.)
 Rt. Hon. Sir James Wigram, Vice-Chanc.
 Hon. Mr. Justice Wightman.
 Sir William Horne, Q.C.
 Very Rev. George Waddington, D.D.
 Rev. William Whewell, D.D.
 Ven. Hugh Chambers Jones, M.A.
 Rev. Robert Eden, M.A.
 Rev. Horace Lewis Knight-Bruce, M.A.
 John Arkwright, Esq.
 Samuel Cartwright, Esq.
 W. F. Channell, Esq. Serjeant-at-law.
 John Curteis, Esq.
 Bonamy Dobree, Esq.
 Joseph Neeld, Esq. M.P.
 John Pepys, Esq. 2d time.
 Richard Perry, Esq.
 Richard Hotham Pigeon, Esq.
 Thomas Poynder, Esq.
 William Stephenson Scholey, Esq.
 George Watlington, Esq.

1843.

His Majesty the King of Hanover, K.G.
7th time.
Right Hon. Earl Amherst.
Lord Bishop of Gloucester and Bristol (Dr. Monk), 2d time.
Lord Bishop of Exeter (Dr. Phillpotts), 2d time.
Hon. Colonel E. G. Douglas-Pennant.
Rt. Hon. Sir Edw. Knatchbull, Bart. M.P.
Right Hon. the Lord Mayor (John Humphery, M.P.) 2nd time.
Hon. Mr. Justice Cresswell.
Mr. Sheriff Hooper.
Mr. Sheriff Pilcher.
Very Rev. George Butler, D.D. Dean of Peterborough.
Very Rev. Thomas H. Lowe, M.A. Dean of Exeter.
Ven. James Croft, M.A. Archdeacon of Canterbury.
Rev. Charles Vernon-Harcourt, M.A. Canon of Carlisle.
Rev. George Attwood, M.A.
Rev. William Jurin Totton, M.A.
George Ashlin, Esq.
Richard Benyon De Beauvoir, Esq.
Arthur Campbell, Esq.
Newell Connop, Esq.
George Frere, Esq.
Daniel Mildred, Esq.
Major John Arthur Moore.
Edmund Pepys, Esq.
Charles Pott, Esq.
George Simpson, Esq.
William Page Wood, Esq.

1844.

His R. H. the Duke of Cambridge, K.G.
9th time.
Lord Archbishop of Canterbury (Dr. Howley), 3d time.
Lord Archbishop of Armagh (Lord Geo. Beresford), 2d time.
Duke of Cleveland, K.G.
Earl of Harewood.
Lord Viscount Campden.
Lord Bishop of Ely (Dr. Jos. Allen), 2d time.
Lord Feversham.
Rt. Hon. the Lord Mayor (Sir W. Magnay, Bt.)
Sir Charles Price, Bart.
Rev. R. L. Cotton, D.D. Provost of Worcester College, Oxford.
Rev. E. C. Dowdeswell, D.D. Canon of Christchurch, Oxford.
Rev. Robert Spranger, D.C.L.
Rev. J. H. Fisk, M.A.
Rev. Temple Frere, M.A. Canon of Westminster.
James Bentley, Esq. 2d time.
John Bridges, Esq.
Samuel Bendry Brooke, Esq. 2d time.
James Cook, Esq. 2d time.
John Curteis, Esq. 2d time.
Bonamy Dobree, Jun. Esq.
Robert Stayner Holford, Esq. 2d time.
Alex. James Beresford Hope, Esq. M.P.

1844 (continued).

William Robinson, Esq.
William Whateley, Esq. Q.C.

1845.

His R. H. the Prince Albert, K.G. 2d time.
Marquis of Waterford, K.P.
Lord Viscount Beresford, G.C.B.
Lord Bishop of Chichester (Dr. A. T. Gilbert), 2d time.
Lord Bishop of Lichfield (Dr. John Lonsdale), 2d time.
Right Hon. Sidney Herbert, M.P.
Lord Chief Baron Pollock, 2d time.
Right Hon. the Lord Mayor (Michael Gibbs).
Sir Stephen Richard Glynn, Bart. M.P.
Mr. Alderman and Sheriff Sidney.
Rev. W. Hodgson, D.D. Master of St. Peter's College, Cambridge.
Rev. Robert Spranger, D.C.L. 2d time.
Rev. W. Canning, M.A. Canon of Windsor.
Rev. Joseph Arkwright, M.A.
Rev. James Sevier, M.A.
Captain Charles Du Cane, R.N.
Charles Hoare, Esq.
Frederick Hodgson, Esq. M.P.
John Masterman, Jun. Esq.
William Paynter, Esq.
John Charles Sharpe, Esq.
Samuel Henry Sterry, Esq.
Alexander John Sutherland, Esq. M.D.
George Tomline, Esq. M.P.
William Foster White, Esq.

1846.

H.R.H. the Crown Prince of Hanover, K.G.
Marquis of Westminster.
Earl of Liverpool, G.C.B. 2d time.
Lord Bishop of London (Dr. Blomfield), 3d time.
Lord Bishop of Oxford (Dr. Samuel Wilberforce).
Right Hon. the Lord Mayor (John Johnson), 2d time.
Hon. Mr. Justice Erle.
Hon. and Rev. Richard Cust, M.A.
Mr. Sheriff Chaplin.
Mr. Sheriff Laurie.
Sir James Annesley, M.D.
Ven. Charles James Hoare, Archdeacon and Canon of Winchester.
Rev. Robert Spranger, D.C.L. 3d time.
Rev. T. Linwood Strong, B.D. 2d time.
Henry Blanshard, Esq. 2d time.
Richard Gilbert, Esq.
William Gilpin, Esq.
George Hudson, Esq. M.P.
Edward F. Leeks, Esq.
Thomas Mee Lowndes, Esq.
Thomas Natt, Esq.
John Frederick Pyke Scrivenor, Esq.
William Pott, Esq.
John Proport, Esq.
John Tollemache, Esq. M.P.

1847.

His R. H. the Duke of Cambridge, K.G.,
10th time.
Earl of Eldon, 2d time.
Lord Bishop of Durham, 3d time.
Lord Bishop of Ely, 2d time.
Lord Kenyon, 3d time.
Lord Chief Justice of the Common Pleas
(Sir T. Wilde).
Right Hon. the Lord Mayor (Sir George
Carroll), 2d time.
Hon. and Rev. James Somers Cocks, M.A.,
Canon of Worcester.
Very Rev. William Rowe Lyall, D.D., Dean
of Canterbury.
Ven. William Macdonald, M.A., Arch-
deacon of Wilts.

1847 (*continued*).

Rev. Samuel Birch, D.D.
Rev. Robert Spranger, D.C.L., 4th time.
Rev. H. Fardell, M.A., Canon of Ely.
Colonel Thomas Austen, M.P.
John William Birch, Esq.
James W. Freshfield, Esq., 2d time.
Henry Holland, Esq.
John Watlington Perry, Esq.
Arthur Pott, Esq.
George Reid, Esq.
John Shephard, Esq.
Clement Tudway Swanston, Esq., Q.C.
William Brewster Twining, Esq.
Thomas Watson, Esq., M.D.
Loftus Wigram, Esq., Q.C.

MINUTES
OF THE
PROCEEDINGS AT A SPECIAL MEETING
OF THE
STEWARDS OF THE SONS OF THE CLERGY,
CONVENED BY
HIS ROYAL HIGHNESS THE DUKE OF SUSSEX,
January 17, 1807.

(CIRCULAR.)

IN consequence of a Resolution passed March 11, 1806, the Noblemen, Prelates, and others, who have in any past year officiated as Stewards of the Sons of the Clergy, are requested to attend at Willis's Rooms, on Saturday the 17th day of January, 1807, at three in the afternoon, on business of the utmost importance to the welfare of the objects of their patronage.

**(Signed) AUGUSTUS FREDERICK.
 WILLIAM FREDERICK.
 C. CANTUAR.
 ELLENBOROUGH.**

December 15, 1806.

WILLIS'S ROOMS,

JAN. 17, 1807.

At a Meeting of the Princes, Prelates, Noblemen, and others, former or actual Stewards of the SONS OF THE CLERGY, convened by a requisition signed by His Royal Highness the Duke of Sussex, the Duke of Gloucester, the Archbishop of Canterbury, and Lord Ellenborough,

PRESENT,

HIS ROYAL HIGHNESS AUGUSTUS FREDERICK,

DUKE OF SUSSEX, &c. &c. &c.

IN THE CHAIR,

His Royal Highness the Duke of York
 His Royal Highness the Duke of Kent
 His Royal Highness the Duke of Cumberland
 His Royal Highness the Duke of Cambridge
 His Royal Highness the Duke of Gloucester
 The Lord Archbishop of Canterbury
 The Marquis of Salisbury
 The Earl of Dartmouth
 The Lord Bishop of Durham
 The Lord Bishop of Ely
 The Lord Bishop of Chester
 The Lord Bishop of Chichester
 The Lord Bishop of Exeter
 The Lord Bishop of Bristol
 The Lord Bishop of Norwich
 The Lord Bishop of Oxford, elect
 The Right Hon. Lord Willoughby de Broke
 The Right Hon. Lord Ellenborough
 The Hon. and Rev. the Dean of Windsor
 The Hon. Philip Pusey
 The Right Hon. Sir Wm. Scott, Knt. &c. &c.
 Sir Brook Watson, Bart.
 Sir John Eamer, Knt.
 The Rev. Dr. Browning
 The Rev. Dr. Duval
 The Rev. Dr. Vyse
 The Rev. Dr. Burnaby

The Rev. Dr. Price
 The Rev. Dr. Walsby
 The Rev. Archdeacon Cambridge
 The Rev. Robert Hodgson
 The Rev. Edward Forster
 The Rev. George Henry Glasse
 Anthony Clarke, Esq.
 George Byng, Esq. M.P.
 Richard Clark, Esq. Chamberlain of London
 William Devaynes, Esq. M.P.
 Colonel Pettiward
 George William Dickes, Esq.
 John Caley, Esq.
 Francis Rivington, Esq.
 Aaron Peglar, Esq.
 Brian Broughton, Esq.
 Henry Stebbing, Esq.
 Thomas Collins, Esq.
 Nathaniel Conant, Esq.
 Thomas Greene, Esq.
 Robert Jenner, Esq.
 Charles Bicknell, Esq.
 John Bacon, Esq.
 Benjamin Heath Malkin, Esq.
 Evan Law, Esq.
 William Willis, Esq.
 William Shrigley, Esq.

The following REQUEST to His Royal Highness the Prince of Wales was directed to be read by the Secretary ;

“ TO HIS ROYAL HIGHNESS

“ GEORGE AUGUSTUS FREDERICK,

“ PRINCE OF WALES,

“ DUKE OF CORNWALL, EARL OF CHESTER AND CARRICK, &c. &c.

“ The humble Request of the Princes, Prelates, Noblemen, and others,
 “ who have heretofore served the office of Stewards of the Feast of
 “ the Sons of the Clergy ;

“ Sheweth,

“ That about the year 1650, during the Great Rebellion, the distresses of the ejected Clergy were such as to cause certain friends to
 “ the Establishment to enter into an Association, in order to relieve
 “ those distresses in part, by making a provision for their children.

“ That from that time to the present, the Society so established has
 “ been kept up—and that it has been honoured by the patronage and
 “ protection of many distinguished Characters in Church and State, and
 “ by the gracious favour of her late Majesty QUEEN ANNE.

“ That the distresses of the inferior Clergy, from the necessary pressure of the times, and depreciation of money, have increased in a
 “ very considerable degree, at a moment when the same causes may
 “ be apprehended to operate in diminution of the Subscriptions and
 “ Benefactions.

“ That this inconvenience would long since have been more deeply
 “ and severely felt, had not the Royal Family, from the year 1798 to
 “ the present time, (with the exception of a single year, in which the
 “ collection fell short nearly £400 of the preceding year,) graciously
 “ deigned to take the Charity under their protection, by serving in their
 “ own persons from year to year as STEWARDS, to the great benefit
 “ and advantage of the Society.

“ That the last of the Royal Line having graciously officiated in the
 “ preceding year, and the Charity (with more petitions than ever were

“presented at any former time, and with cases of more aggravated distress) having no prospect of affording adequate relief, but from recurrence to the bounty, patronage, and protection of your Royal Highness's august Family, the Stewards beg leave to lay at your Royal Highness's feet their humble and dutiful request, that your Royal Highness will be pleased to suffer your illustrious name to be placed at the head of the Stewards for the present year.”

Signed in behalf of the Meeting,

C. CANTUAR.

January 17, 1806.

“It was moved and seconded by His Royal Highness the Duke of Sussex, and his Grace the Lord Archbishop of Canterbury, and carried unanimously in the affirmative, that the said request be adopted—and that it be presented to his Royal Highness the Prince of Wales by the Most Reverend the President, and the Right Honourable the Vice-President—and that their Royal Highnesses the Duke of Sussex, and the Duke of Gloucester, be graciously pleased to attend the Officers of the Charity on the occasion.

“That the humble, dutiful, and cordial expressions of gratitude from the Stewards be laid at the feet of their Royal Highnesses the Princes for their gracious condescension and uniform support of this Charity.

“That in particular His Royal Highness Augustus Frederick, Duke of Sussex, Steward for the year 1805, be humbly requested to accept the dutiful acknowledgments of the Stewards of the Sons of the Clergy, for suggesting the idea of the present meeting, for carrying it into effect, and for condescending to conduct the business of the day.”



. *This Request on behalf of the Charity was most graciously acceded to, and His Royal Highness the Prince of Wales was pleased to allow his name to be placed at the head of the Stewards for the year 1807, for the second time.*

STOCK IN THE FUNDS

Belonging to this Charity, and standing in the names of the President and Vice-President, the Dividends on which are annually added to the Collections.

	£.	s.	d.	3 per Cent. Consols.
1780	1626	4	9	Purchased with £1000 bequeathed by Miss Margaret Dongworth, of Old Elvet, in the county of Durham.
1786	100	0	0	Transferred by a person unknown.
	100	0	0	Bequeathed by the Rev. Dr. John Ratcliff, Master of Pembroke College, Oxford.
1795	221	0	0	Purchased with the produce of £100 Bank Stock, bequeathed by John Jackson, Esq.
1796	500	0	0	Bequeathed by Lady Grant.
1797	100	0	0	Benefaction by John Julius Angerstein, Esq.
1799	153	9	4	Bequeathed by John Hammond, of Whitechapel, Gentleman.
	3457	7	0	Bequeathed by John Neiman, of Clerkenwell, Middlesex, Esq.
	384	16	4	Purchased with the Produce of £359 10s. 10d. Three-and-a-half per Cent. reduced, bequeathed by John Neiman, Esq.
1816	11	0	0	Purchased with the produce of £5 Bank Stock, Benefactor unknown.
	44	0	0	Purchased with the produce of £20 Bank Stock, Benefactor unknown.
	96	0	0	Purchased with the produce of £5 Long Annuities, given by the Rev. Thomas Iliffe, Executor of Will of Rebecca Briars.
1828	17	7	2	Produce of £10 Five per Cent. 1797, paid off, and interest thereon.
1831	65	1	2	Purchased with a Legacy of £60, bequeathed by Thomas Miles, of Portugal Street, Grosvenor Square, Middlesex, Esq.
1832	100	0	0	Bequeathed by Mrs. Sarah White.
1833	23	14	3	Purchased with Donations.
1836	100	0	0	Purchased with Donations of Stewards.
1837	150	0	0	Do. Do.
	120	0	0	Purchased with Donations of £100 by 'M.' and £10 by Edward Polhill, Esq.
1839	200	0	0	Transferred by Henricus Octavus Roe, Esq.
	65	0	0	Purchased with Donations of Stewards.
1841	118	0	0	Purchased with the Donation of £105 by H. R. H. Prince Albert, Steward.
1842	147	0	0	Purchased with Donations of Stewards.
1843	200	0	0	Do. Do.
1844	125	0	0	Do. Do.
1845	75	0	0	Do. Do.
1846	150	0	0	Do. Do.
1847	200	0	0	Do. Do.
	<u>£8650</u>	<u>0</u>	<u>0</u>	

LIST OF THE PREACHERS

AT THE

Anniversary Festival of the Sons of the Clergy.

The following List, to the year 1731, is taken chiefly from a work entitled, "A complete List of the Stewards, Presidents, &c. &c. belonging to the Royal Corporation for the Relief of the Poor Widows and Children of Clergymen, from the Grant of the Charter by King Charles II., July 1, 1678," 8vo. London, 1773. In this work (compiled by William Freeman, A.B., Lecturer of St. Botolph's, Aldersgate) it is stated that the first Sermon was preached in 1655, at St. Paul's, by the Rev. George Hall, M.A., Minister of St. Botolph's, Aldersgate, and afterwards Bishop of Chester†. No subsequent meeting is mentioned until the year 1674, with which the following List commences. We are told elsewhere, that "the custom of preaching to the Sons of the Clergy began in Dr. Manton's time: Dr. Hall preached the first Sermon to them, as Dr. Manton did the second. See Works, Vol. III."—Gent. Mag. LV. 164. It is probable that a meeting for this charitable purpose may have been held from the year 1655, though with occasional interruptions. The Festival clearly originated prior to the Charter being granted to the Corporation of the Sons of the Clergy, in 1678, as from 1674 there appear to have been Stewards and a Treasurer annually appointed; and Bishop Spratt, in his Sermon preached in 1678, speaks of "these friendly and charitable meetings" as having been "for several years renewed, with no just offence to any, though with the grief and envy perhaps of some, who are not of our household of faith, but to the comfort of all that are; for the present benefit and relief of many, and with well-grounded hopes and presages of much greater things for the future." In 1702, Dr. White Kennett recommended that "an account should be drawn up of the first meeting of this Society, of the several benefactions to it, and of the manifold good services done by it." It is to be regretted that this suggestion was not then attended to.

*The Sermons marked thus * were not printed.*

AT ST. MICHAEL'S, CORNHILL.

- 1674 *John Dolben, D.D.....*Bishop of Rochester.*
1675 *John Pearson, D.D.....*Bishop of Chester.*

AT BOW CHURCH, CHEAPSIDE.

- 1676 *Peter Gunning, D.D.....*Bishop of Ely.*
1677 *John Fell, D.D.....*Bishop of Oxford.*
1678 Thomas Spratt, D.D.....*Bishop of Rochester.*
1679 } *William Lloyd, D.D.*Bishop of St. Asaph.*
1680 }
1681 *Thomas Tennison, D.D.....*Vicar of St. Martin's in the Fields.*
1682 Arthur Bury, D.D.....*Rector of Exeter College, Oxford‡.*
1683 William Beveridge, D.D.*Archdeacon of Colchester §.*
1684 Francis Turner, D.D.....*Bishop of Ely.*
1685 *Edward Pelling, D.D.....*St. Martin's, Ludgate.*
1686 Henry Dove, D.D.*St. Bride's.*
1687 }
1688 } *Adam Littleton, D.D.*Rector of Chelsea.*
1689 }

† "God's appearing for the tribe of Levi; improved in a Sermon preached at St. Paul's, Nov. 8, 1655, to the Sons of Ministers, then solemnly assembled, by George Hall, Minister of St. Botolph's, Aldersgate." Text, Numbers xvii. 8. Printed 4to. 1655.

‡ Printed in Dr. Bury's Constant Communicant. Second Edition, 8vo. In the Gentleman's Magazine, Vol. LV. 63, it is stated that Dr. George Rust, Bishop of Dromore, was the preacher in 1682.

§ Printed in the fourth Volume of his Thesaurus Theologicus, 8vo.

1690	*Thomas Linford, D.D.	
1691	Thomas Tennison, D.D.	<i>Bishop of Lincoln, elect.</i>
1692	Edward Fowler, D.D.	<i>Bishop of Gloucester.</i>
1693	Edward Lake, D.D.	<i>Rector of St. Mary-at-Hill.</i>
1694	*Thomas Manningham, D.D. ...	<i>Canon of Windsor.</i>
1695	Thomas Whinsop, D.D.	<i>Rector of St. Mary, Abchurch.</i>
1696	Zaccheus Isham, D.D.	<i>Rector of St. Botolph's, Bishopsgate.</i>

AT ST. PAUL'S CATHEDRAL.

1697	George Stanhope, D.D.	<i>Chaplain in Ordinary to His Majesty.</i>			
1698†	*Francis Atterbury, M.A.	<i>Lecturer of St. Bride's.</i>			
1699	William Asheton, D.D.	<i>Rector of Beckenham.</i>			
1700	Richard West, M.A.	<i>Fellow of Magdalen College, Oxford.</i>			
1701	*Thomas Lamplugh, D.D.	<i>Afterwards Prebendary of York.</i>			
1702	White Kennett, D.D.	<i>Archdeacon of Huntingdon.</i>			
1703	Nathaniel Resbury, D.D.	<i>Rector of St. Paul's, Shadwell,</i>			
1704	Lilly Butler, D.D.	<i>St. Mary's, Aldermanbury.</i>			
1705	Thomas Spratt, M.A.	<i>Archdeacon of Rochester.</i>			
1706	Roger Altham, D.D.	<i>Rector of St. Botolph's, Bishopsgate.</i>			
1707	Charles Trimmell, D.D.	<i>Rector of St. James's, Westminster.</i>			
1708	Philip Bisse, D.D.	<i>Fellow of New College, Oxford.</i>			
1709	Francis Atterbury, D.D.	<i>Dean of Carlisle, and Preacher at the Rolls.</i>			
1710	Thomas Sherlock, M.A.	<i>Master of the Temple.</i>			
1711	Nathaniel Marshall, B.C.L.	<i>Rector of Finchley.</i>			
1712	George Bell, M.A.	<i>Chaplain to the Lord Privy Seal.</i>			
1713	Henry Sacheverell, D.D.	<i>Rector of St. Andrew's, Holborn.</i>			
1714	Edmund Chishull, B.D.	<i>Chaplain in Ordinary to His Majesty.</i>			
1715	William Savage, B.D.	<i>Rector of St. Andrew, Wardrobe.</i>			
1716	Thomas Bisse, D.D.	<i>Preacher at the Rolls.</i>			
1717	William Lupton, B.D.	<i>Preacher of Lincoln's Inn.</i>			
1718	John Rogers, D.D.	<i>Rector of Wrington, Somersetshire.</i>			
1719	Joseph Smith, D.D.	<i>Rector of St. Dionis Backchurch.</i>			
1720	Joseph Trapp, M.A.	<i>Rector of Dunsay, Wilts.</i>	£.	s.	d.
1721	Daniel Waterland, D.D.	<i>Master of Magdalen College, Cambridge.</i>	330	16	0
1722	Powlett St. John, D.D.	<i>Rector of Yeldon, Bedfordshire †</i>	328	16	0
1723	William Delaune, D.D.	<i>President of St. John's College, Oxford §</i>	382	6	0
1724	Samuel Edgley, M.A.	<i>Vicar of Wandsworth, Surrey</i>	566	10	0
1725	Joseph Roper, B.D.	<i>Rect. of St. Nicholas Coleabbey, London,</i>	630	5	0
1726	Sir John Dolben, Bt. D.D.	<i>Prebendary of Durham</i>	575	4	0
1727	Michael Hutchinson, D.D.	<i>Minister of Hammersmith</i>	655	0	0
1728	Robert Kilburn, D.C.L.	<i>Prebendary of St. Paul's</i>	695	17	9
1729	Ralph Brideoake, B.C.L.	<i>Archdeacon of Winchester</i>	523	6	11
1730	Thomas Spateman, M.A.	<i>Prebendary of St. Paul's</i>	722	6	4
1731	Robert Warren, D.D.	<i>Rector of St. Mary's, Stratford-le-Bow</i>	840	1	0
1732	Henry Stebbing, D.D.	<i>Preacher of Gray's Inn</i>	951	1	3
1733	Thomas Manzey, D.D.	<i>Prebendary of Durham</i>	909	6	0
1734-5	George Lavington, D.C.L.	<i>Canon Residentiary of St. Paul's</i>	1000	0	0
1735-6	Phillip Barton, D.C.L.	<i>Canon of Christ Church, Oxford</i>	850	5	3
1737	William Berryman, D.D.	<i>Rector of St. Andrew Undershaft</i>	856	9	7
1738	Edmund Martin, D.C.L.	<i>Dean of Worcester ¶</i>	935	2	7
1739	Edward Banyer, D.D.	<i>Afternoon Preacher at Gray's Inn</i>	912	11	3
1740	Edmund Bateman, D.D.	<i>Archdeacon of Leves</i>	784	1	6
1741	Edward Yardley, B.D.	<i>Archdeacon of Cardigan</i>	834	2	0
1742	Isaac Maddox, D.D.	<i>Bishop of St. Asaph</i>	866	6	2
1743	Edward Cobden, D.D.	<i>Archdeacon of London ¶¶</i>	819	0	0
1744	Andrew Trebeck, D.D.	<i>Rector of St. Geo. Hanover-sq. Midd...</i>	848	16	9

† In 1698, music was, for the first time, introduced at this Festival.

‡ Printed in a Volume of Fourteen Sermons on Practical Subjects, 8vo. p. 209. 1737.

§ Printed also in a Volume of Twelve Sermons, 8vo. p. 268. 1723.

¶ A donation of £40 was made by H.R.H. the Prince of Wales, for which an address to H.R.H. was framed by the Stewards, and spoken by Thomas Potter, Esq., the youngest son of the Archbishop of Canterbury.

¶¶ Printed in a Volume of Poems, and Twenty eight Sermons, 4to. p. 53. 1757.

		£.	s.	d.
1745	Henry Hervey Ashton, M.A. <i>Rector of Shotley, Suffolk</i>	1044	0	0
1746	Samuel Nichols, D.C.L. <i>Afterwards Master of the Temple</i>	922	10	6
1747	*Francis Ayscough, D.D. †	1062	2	0
1748	*Thomas Hayter, D.D. <i>Archdeacon of York</i>	916	6	6
1749	Sir G. Williams, Bt. M.A. <i>Vicar of Islington, Middlesex</i>	985	12	0
1750	*Henry Stebbing, M.A. <i>Fellows of Caius Hall, Cambridge</i>	1134	14	0
1751	Arnold King, B.C.L. <i>Rect. of St. Michael Cornhill, London</i>	1167	19	0
1752	James Townley, M.A. <i>Rector of St. Benedict's Gracech. Lond.</i>	1101	1	6
1753	Thomas Ashton, D.D. <i>Rector of St. Botolph's, Bishopgate †</i>	1063	18	0
1754	John Butler, D.C.L. <i>Chaplain to the Prs. Dowager of Wales</i>	976	8	2
1755	Samuel Salter, D.D. <i>Master of the Charter-house ‡</i>	1096	3	6
1756	Thomas Church, D.D. <i>Vic. of Battersea, and Prob. of St. Paul's</i>	973	18	3
1757	Gloucester Ridley, B.C.L. <i>Minister of Poplar</i>	912	7	6
1758	James Ibbetson, D.D. <i>Archdeacon of St. Alban's</i>	1081	18	7
1759	Stoherd Abdy, M.A. <i>Rector of Theydon Garnon, Essex</i>	1075	7	0
1760	William Dodwell, D.D. <i>Archdeacon of Berks</i>	1038	4	3
1761	John Burton, D.D. <i>Fellow of Eton §</i>	1113	0	6
1762	George Horne, B.D. <i>Fellow of Magdalen College, Oxon</i>	836	13	0
1763	Thomas Franklin <i>Vicar of Ware, Hertfordshire</i>	1224	14	0
1764	Richard Hind, D.D. <i>Rector of Sheering, Essex</i>	1009	2	9
1765	James Halifax, D.D. <i>Vicar of Ewell, Surrey</i>	1207	11	10
1766	*Cutts Barton, D.D. <i>Dean of Bristol</i>	1149	6	5
1767	Richard Eyre, D.D. <i>Rector of Bright Waltham, Berks</i>	902	19	5
1768	Robert Pool Finch, D.D. <i>Rect. of St. Michael, Cornhill, London</i>	946	15	11
1769	Thomas Percy, D.D. <i>Vic. of Easton Mauditt, Northamptonsh.</i>	814	12	9
1770	Peter Whalley, B.C.L. <i>Rect. of St. Gabriel, Fenchurch-st. Lon.</i>	786	16	6
1771	William Parker, D.D. <i>Rector of St. James, Westminster ¶</i>	960	0	0
1772	Thomas Morrell, D.D. <i>Rector of Buckland, Herts</i>	900	5	6
1773	Samuel Glasse, D.D. <i>Chaplain in Ordinary to His Majesty</i>	976	9	0
1774	*Josiah Tucker, D.D. <i>Dean of Gloucester</i>	942	17	0
1775	Andrew Burnaby, M.A. <i>Vicar of Greenwich ††</i>	870	17	0
1776	Beilby Porteus, D.D. <i>Rector of Lambeth</i>	880	7	0
1777	James Cornwallis, D.D. <i>Dean of Canterbury</i>	1000	0	0
1778	John Warren, D.D. <i>Prebendary of Ely</i>	1100	0	0
1779	Robert Richardson, D.D. <i>Rector of St. Anne's, Westminster</i>	1104	17	0
1780	John Law, D.D. <i>Archdeacon of Rochester</i>	1000	0	0
1781	Robert Markham, D.D. <i>Rector of St. Mary's, Whitechapel</i>	1060	0	0
1782	William Jones, M.A. <i>Rector of Paston, Northamptonshire</i>	1005	4	0
1783	Richard Kay, LL.D. <i>Archdeacon of Nottingham</i>	1376	4	0
1784	*Samuel Carr, D.D. <i>Rector of Finchley, Middlesex</i>	1023	19	0
1785	Thomas Jackson, D.D. <i>Prebendary of Westminster</i>	987	18	0
1786	Samuel Horsley, LL.D. <i>Archdeacon of St. Alban's</i>	1024	18	6
1787	Anthony Hamilton, M.A. <i>Archdeacon of Colchester</i>	1010	18	6
1788	Phipps Western, B.D. <i>Canon Residentiary of Wells</i>	1080	13	0
1789	William Vincent, D.D. <i>Sub-Almoner to His Majesty</i>	1122	8	1
1790	Durand Rhudde, D.D. <i>Rector of Brantham and Wenham, Suff.</i>	848	9	6
1791	Joseph Holden Pott, M.A. <i>Archdeacon of St. Alban's</i>	900	3	6
1792	Richard Nicoll, D.D. <i>Chancellor of Wells</i>	885	6	0
1793	Griffith Griffith, M.A. <i>Rector of St. Mary-le-Bow, London</i>	1000	0	0
1794	William Langford, D.D. <i>Canon of Windsor</i>	920	14	6
1795	Charles P. Layard, D.D. <i>Prebendary of Worcester</i>	909	1	6
1796	Thomas Rennell, D.D. <i>Prebendary of Winchester</i>	865	6	2
1797	George Gretton, D.D. <i>Vicar of Dartmouth, Devonshire</i>	1055	16	0
1798	Gerard Andrewes, M.A. <i>Rector of St. James, Westminster</i>	811	10	0
1799	Charles Moes, D.D. <i>Canon Residentiary of St. Paul's</i>	1151	7	0
1800	H. W. Majendie, D.D. <i>Bishop of Chester</i>	944	7	0
1801	William L. Bowles, M.A. <i>Rector of Dumbleton, Gloucestershire</i>	871	16	8

† At this rehearsal Prince George and Prince Edward were present, and contributed £100. The Stewards presented an Address of Thanks to the Prince of Wales on this occasion.

‡ Printed in a volume of Twenty-one Sermons, 8vo. p. 27. 1770.

§ Preached extempore.

¶ Printed in Vol. II. of Occasional Sermons, 8vo. p. 97. 1766.

‡ £160 16s., part of this collection, was made at St. George's Church, Hanover-square, at the desire of the Rev. Mr. Tilson, of Richmond, Surrey, who gave £200 to try the experiment of a rehearsal of the music in a church or chapel at the west end of the town.

†† Printed in a volume of Occasional Sermons, 8vo. p. 39. 1777.

		£.	s.	d.
1802	George Henry Law, M.A.	Prebendary of Carlisle	856	17 6
1803	George H. Glaase, M.A.	Rector of Hanwell, Middlesex	1207	4 0
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1806	Robert Price, D.C.L.	Prebendary of Durham	1027	2 8
1807	William Coxe, M.A.	Archd. of Wilts. & Can. Res. of Sarum	975	9 6
1808	Francis Randolph, D.D.	Prebendary of Bristol	1080	0 0
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1819	Charles Goddard, M.A.	Archdeacon of Lincoln	940	15 2
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1821	Thomas Rennell, B.D.	Vicar of Kensington	914	7 2
1822	Charles J. Blomfield, D.D.	Archdeacon of Colchester	1005	0 3
1823	George D'Oyly, D.D.	Rect. of Lambeth, and Sandridge, Kent	993	2 2
1824	John B. Jenkinson, D.D.	Dean of Worcester	952	5 0
1825	James Henry Monk, D.D.	Dean of Peterborough	954	17 1
1826	Christopher Benson, M.A.	Prebendary of Worcester	895	14 1
1827	John Hume Spry, D.D.	Rector of St. Marylebone	1075	13 8
1828	P. N. Shuttleworth, D.D.	Warden of New College, Oxford	962	12 2
1829	Charles Webb Le Bas, M.A.	Rector of St. Paul's, Shadwell	992	0 0
1830	Edm. Goodenough, D.D.	Prebendary of Westminster	939	10 0
1831	George Chandler, D.C.L.	Dean of Chichester †	1065	0 0
1832	William Dealtry, D.D.	Prob. and Chancellor of Winchester	894	7 2
1833	George Davys, D.D.	Dean of Chester	821	9 2
1834	John Merewether, D.D.	Dean of Hereford †	1172	10 0
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1837	Thomas Calvert, D.D.	Warden of Manchester Collegiate Ch.	1067	0 0
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1839	Lord John Thynne, D.D.	Prebendary of Westminster	1104	10 0
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1842	Samuel Wilberforce, M.A.	Archdeacon of Surrey	1007	10 10
1843	George Butler, D.D.	Dean of Peterborough	1017	13 4
1844	Henry Melvill, B.D.	Prin. of E. I. College, Haileybury	1049	18 2
1845	R. W. Jelf, D.D.	Canon of Christ Church	1380	0 0
1846	J. Giffard Ward, M.A.	Dean of Lincoln	1275	16 6
1847	Henry Howarth, B.D.	Rector of St. George, Hanover-square	1174	19 7

† Second Edition, printed in 8vo. 1832.

† Her Most Gracious Majesty Queen Adelaide honoured this Festival with her presence, and contributed £50; and also contributes £10 annually to the Charity.

N.B.—The above sums include the dividends on the Festival stock.

A CONCISE ACCOUNT
OF THE
FESTIVAL OF THE SONS OF THE CLERGY;
THE CORPORATION OF THE SONS OF THE CLERGY;
AND
THE CLERGY ORPHAN CORPORATION.

THESE three entirely distinct Metropolitan Charities, for the benefit of the indigent Clergy, their Widows and Children, are equally extended to all parts of the Kingdom, and are in no respect confined to London, or its neighbourhood—they may therefore justly be characterized as NATIONAL CHARITIES.

The resemblance of the titles of these Charities having occasioned much misconception in various quarters, the following Account of the *nature* and *design* of each may not be unacceptable.

I. FESTIVAL OF THE SONS OF THE CLERGY.

“THE ANNIVERSARY FESTIVAL OF THE SONS OF THE CLERGY,” is an annual assemblage of the Clergy and Laity, in the month of May, under the auspices of the highest authorities in Church and State, and of the Chief Magistrate and other Civic Officers of the City of London.

A Sermon is preached before them at St. Paul's Cathedral, at the conclusion of a solemn Choral Service, aided by the gentlemen and members of Her Majesty's Chapel Royal, Westminster Abbey, and St. George's Chapel, Windsor; whence they adjourn to dinner at Merchant-Tailors' Hall.

This Festival, the earliest Association formed in this country for the relief of Clergymen's families, originated about the time of the Restoration, and has been held under the presidency of the Archbishop of Canterbury since 1697, uninterruptedly, at St. Paul's Cathedral; assisting very considerably the families of necessitous Clergymen, by placing their children in situations of credit and respectability.

The Stewards are annually chosen under the sanction and by the invitation of his Grace the President; and a member of the Royal Family has, in his own person, ever since the year 1798, been pleased to grace the list of Stewards.

The expenses are provided for by the contributions of the Stewards of the year; and the arrangements of the Festival are conducted by a Committee of Clergymen and Laymen, appointed by the Archbishop, who attend at both places for that purpose.

Although the *primary* object is to afford relief to the *orphan* children of the Clergy, the benefits are equally extended to the children of necessitous and deserving Clergymen *who may be living*.

Such Stewards of the Festival as contribute a sum of not less than Thirty Guineas towards the expenses of the Festival, are subsequently elected Governors of the Corporation.

Any Subscriptions or Donations to this charity will be thankfully received by OLIVER HARGREAVE, Esq., Treasurer, No. 2, *Bloomsbury Place*; or by the Bankers of this Institution, Messrs. GOSLINGS and SHARPE, *Fleet Street, London*; Messrs. RIVINGTON, *St. Paul's Church Yard*; and Mr. E. R. FAYERMAN, the Collector, 8, *Edwards Square, Kensington*.

II. CORPORATION OF THE SONS OF THE CLERGY.

"THE CORPORATION FOR THE RELIEF OF POOR WIDOWS AND CHILDREN OF CLERGYMEN," (usually called THE CORPORATION OF THE SONS OF THE CLERGY,) was established by Royal Charter in the year 1678. It emanated from the Festival of the Sons of the Clergy, a few years after its institution, in consequence of the public being continually called upon to attend to cases of distress which it was not within the scope and means of that Festival to relieve. His Grace the Lord Archbishop of Canterbury is the President.

Its revenues are distributed by a Court of Assistants, annually chosen out of the body of Governors, in the month of November :—

- 1st, In pensions and benefactions to the widows of necessitous Clergymen, and to maiden daughters of deceased Clergymen of forty-five years of age, or upwards. In consequence of the great numbers who desire to participate in these benefactions, the sum given to each individual does not exceed £10, except in some very few cases.
- 2nd, In benefactions of £10 to £20, given annually, about Christmas, to Chaplains, or Stipendiary Curates, in actual duty, and other Clergymen with small incomes; and, about Whitsuntide, to Poor Clergymen with large families.
- 3rd, In apprenticing the children of Poor Clergymen, and assisting some of them after their apprenticeship with sums of £20, the better to enable them to set up in business.
- 4th, In extending relief to cases of urgent distress amongst the Clergy and their families, not coming within any of the foregoing descriptions, from a Special Fund, which has, within the last few years, been created, and placed at the disposal of the Corporation.

Subscriptions and Donations in aid of the funds of this Charity are received by the Treasurers, Sir ROBERT H. INGLIS, Bart., M.P., the Rev. GEORGE SHEPHERD, D.D., and WILLIAM TAYLOR COPELAND,

Esq., Alderman and M.P. ; and by the Registrar, OLIVER HARGREAVE, Esq. ; and all persons who may be disposed to promote the objects of this Charity, or to communicate any information concerning it, will be pleased to address the Registrar, at the Corporation House, No. 2, *Bloomsbury Place*.

III. INCORPORATED CLERGY ORPHAN SOCIETY.

THE CLERGY ORPHAN SOCIETY was incorporated in 1809, by the title of "THE GOVERNORS OF THE SOCIETY FOR CLOTHING, MAINTAINING, AND EDUCATING POOR ORPHANS OF CLERGYMEN OF THE ESTABLISHED CHURCH, IN THAT PART OF THE UNITED KINGDOM CALLED ENGLAND, UNTIL OF AGE TO BE PUT APPRENTICE." This Charity (which was first formed in the year 1749, and removed in 1812 to a spacious building erected in a healthy situation at St. John's Wood, near the Regent's Park) is under the patronage of Her Majesty, and the presidency of the Archbishop of Canterbury, maintains and educates about 130 Children of Clergymen, and is supported by benefactions and annual subscriptions.

This Charity has been enabled to carry its designs into effect by the liberal support received, as well from the Laity as the Clergy ; and, under the blessing of God, a continuance of the prosperity, which has thus far attended the Institution, may be confidently anticipated.

Subscriptions and Donations are received by the Rev. Dr. SHEPHERD, and CHARLES F. BARNWELL, Esq., F.R.S., the Treasurers ; by Messrs. DRUMMOND, *Charing Cross* ; by the Rev. J. D. GLENNIE, M.A., Secretary ; and by the Collector, Mr. STRETTON, 67, *Lincoln's Inn Fields*.

A Special Fund was established in the year 1826, and placed under the management of the General Committee, called THE CLERGY ORPHAN APPRENTICING FUND, for the purpose of assisting the Children, when they leave the Schools, in obtaining suitable situations.

From the preceding statement, it will be observed that these excellent Charities have each their peculiar functions in ministering to the varying exigencies of the Indigent Clergy, their Widows, and Children, and concur in forming one great comprehensive plan of National Charity. It is fervently hoped, therefore, that their respective funds may be greatly extended, and their benevolent purposes carried into wider and more general operation.

The CORPORATION OF THE SONS OF THE CLERGY affords assistance to Clergymen whose stipends are inadequate for the support of themselves and their families, and takes their widows and maiden daughters, who have attained a certain age, under its immediate protection, allowing to considerable numbers of them small pensions, so long as their condition and circumstances continue unchanged. The Incorporated CLERGY ORPHAN SOCIETY undertakes the maintenance and education of the Children of deceased Clergymen, till they are of age to be apprenticed. By the FESTIVAL OF THE SONS OF THE CLERGY, material aid is afforded to the other Charities by means of Apprentice-Fees or Outfits, whereby Children of Clergymen are assisted in obtaining a comfortable subsistence, and becoming valuable members of society.

THE END.

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ST. JOHN'S SQUARE.

ENGLAND'S OBLIGATIONS TO HER PIOUS MEN.

A SERMON

PREACHED IN

THE LION WALK CHAPEL, COLCHESTER,

ON SUNDAY, APRIL 9, 1848.

BY

T. W. DAVIDS.

COLCHESTER:

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1848.



ENGLAND'S OBLIGATIONS, &c.

. AS A TEIL TREE, AND AS AN OAK, WHOSE
SUBSTANCE IS IN THEM, WHEN THEY CAST THEIR
LEAVES: SO THE HOLY SEED SHALL BE THE SUB-
STANCE THEREOF.—ISAIAH VI. 13.

THE prophet is the best interpreter of history. He enables us to solve its problems, reconcile its apparent discrepancies, and penetrating the confusion which so often lies upon its surface, to discover the illustration which it always furnishes of the perfect unity, and the uninterrupted progress, of that great plan, in harmony with which God's universal Providence controls all human things. 'The vision' sheds millennial light upon 'the times' as they are passing over us; frequently instructs us how to read and understand their otherwise inexplicable 'signs,' and always serves for the strengthening of our confidence in the glorious fact, that all events are so ordained and so controlled, as most effectually to advance that glorious consummation under which the Wicked One shall have been finally overcome, and all the gracious purposes of the Saviour's mediation triumphantly accomplished in the perfect restoration of our fallen

race. Prophecy has been inspired not for the assistance of profane and prying curiosity, in its vain endeavours to determine what *shall be*: it is rather written to assist devout solicitude in its anxiety to understand *what is*. Like every other 'Scripture' it is generally "profitable for . . . instruction in righteousness, that the man of God might be . . . thoroughly furnished unto all good works," and especially recorded, that amidst all the changes and vicissitudes of this world's affairs, the godly always "might have hope."

Isaiah prophesied in most portentous times. The virulent apostacy of Ephraim had devolved on Judah the exclusive custody of "the Oracles of God." On Judah therefore were suspended all 'the promises;' bound up with Judah were all the world's best hopes:—she had become the sole depositary of 'the truth,' by means of which, one day, 'the nations' were to be restored. And yet was Judah then in peril; she was fiercely threatened from without—she was also fearfully endangered from within.

It was foreseen by the prophet that, ere long, her guilty neighbour, goaded into madness by intestine revolution, would ally herself with Syria, in unnatural conspiracy for Judah's overthrow. Asshur also, hitherto by no means formidable, but already hatching the ambitious project of an Oriental Empire, it was now revealed to him, would, in the ecstasy of her rejoicing over Ephraim's complete discomfiture, resolve upon attempting that of Judah too. And finally, 'the vision' shewed him in the distance, Babylon collecting her destructive armies, for that very conquest which apostate Ephraim, and ambitious Asshur, had attempted previously but in vain. For even generations therefore, Isaiah now foresaw that Judah would be placed in constant peril from invading violence—violence that in the issue would assuredly succeed.

Meanwhile, Isaiah saw too clearly that the perils of his country were, if possible, still more alarming from within. On the surface, Judah did indeed seem prosperous—as much so as ever she had been, but beneath that surface he discovered elements already working, which portentously foreboded her approaching doom. The canker was already at her root;—her leaf was already withering at the stem;—leprous even to the core, although the outward skin of her prosperity appeared intact, her bloom was pallid, and her ruddiness was gone:—‘her whole head was’ already ‘sick,’ ‘and her whole heart’ was already ‘faint.’

Thus doubly certified of her catastrophe, Judah’s prospects in Isaiah’s time were dark indeed. Every aspect of her national affairs betokened the ripening of a crisis most intense. Patriotism, and philanthropy, and even ordinary piety, had they been permitted to indulge these prospects as Isaiah was, unaided by the torch of prophecy, must have pronounced the whole horizon of the future absolutely desperate. But ‘the vision’ interposes—strips the gloom—protests that there is, notwithstanding all these portents, brilliant hope—and even indicates the source from whence the restoration of Jerusalem after she had fallen should arise. What though “the cities should be wasted” and become “without inhabitant,” and “the houses be without man, and the land be utterly desolate . . . yet in it (the nation, then a captive) there shall be a tenth, and it (the nation, then a captive) shall return . . . as a teil tree, and as an oak, whose substance is *in* them when they cast their leaves: SO THE HOLY SEED SHALL BE THE SUBSTANCE THEREOF!”

Such then, my brethren, was the primary intention of this most suggestive passage. The opportuneness of its choice as our present subject will, I hope, be evident as we proceed.

It will be my endeavour, IN THE FIRST PLACE, somewhat more explicitly *on the one hand* to explain the prophet's meaning, and *on the other*, to illustrate the sentiment which he avers; and IN THE SECOND, to infer, from what may be advanced, some practical hints of special application to ourselves in these most critical and signally portentous times.

I. IT WILL BE MY ENDEAVOUR SOMEWHAT MORE EXPLICITLY ON THE ONE HAND TO EXPLAIN THE PROPHET'S MEANING AND ON THE OTHER TO ILLUSTRATE THE SENTIMENT WHICH HE AVERS.

Of course Isaiah speaks in metaphor. He evidently has in view the ultimate resolution of that fearful crisis which 'the vision' had forewarned him was 'at hand.' He conceives of the catastrophe under the image of a tree which has been shorn of its foliage, and which stands upon the spot that gave it birth and sustenance, a leafless trunk, which might, for all appearance to the contrary, be already dead. Yet it has 'substance in it' notwithstanding. When the blasts of winter have retired, and the sunny spring returns, it will therefore soon recover all its former glory, and revive in more than all its ancient strength. "Like that tree then, when it casts its leaf," Isaiah virtually says, "this realm of Judah may indeed become, when her approaching crisis is resolved; but still, as even in its desolation that now leafless trunk retains its sap, which having once returned into its wonted channels, the tree will yet once more reclothe itself with beauty and with strength—so even in the bitterness of her calamity, Judah's holy seed, although 'cast down yet not destroyed,' shall prove 'the substance' of her life, and therefore she shall also rise again, and ultimately stand before the world, far greater and more glorious than she ever seemed before!"

This paraphrase of the prophetic metaphor, leaves but one enquiry to be entertained, and then, I hope,

the meaning of this passage will be plain. That enquiry is, What should we understand Isaiah to intend by "THE HOLY SEED?"

You will remember that Abraham sustained two distinct relationships. In virtue of the one he was the founder of A STATE, in virtue of the other he was the founder of A CHURCH. A similar remark applies especially to Jacob, who, for reasons with which you are all familiar, was also called by the name of "Israel." In Judah, therefore, as of old, and subsequently, so also in Isaiah's time, there were in fact two SEEDS,—the one distinguished as 'the seed according to the FLESH,' the other as 'the seed according to the SPIRIT.' In other words, 'a seed,' which solely on account of its descent from Abraham and the patriarchs 'by blood,' was vested with the right of absolute propriety in the 'land of promise,' and another seed which exclusively upon the ground of fellowship with their forefathers in 'like precious faith,' was also, and additionally vested with the rights of heritage in 'all the promises' of grace. The seed according to the flesh, related to the patriarchs 'by blood,' constituted the STATE; only that, however, which was related to the patriarchs by faith, ever constituted the CHURCH: and therefore the one, although embraced within the other, was always and perfectly distinct therefrom both in privilege and in character. Now, it was the STATE that was about to fall:—THE HOLY SEED must therefore mean, not that which was related to the patriarchs 'by BLOOD,' but on the contrary, that which stood related to the patriarchs by FAITH:—in other words, 'the seed,' 'whose circumcision was not outwardly, in the flesh,' but 'inwardly, in the heart'—the spiritual church of the living God.

The sentiment thus averred, then, by the prophet will amount to this—'What THE SAP is to THE TREE, 'its substance when it casts its leaf,' that should 'THE CHURCH' be to 'THE STATE,' when its catastrophe

had come to pass,—its life, its rescue, its salvation. All her hope of ultimate recovery, therefore, Judah is constrained to rest upon the few, it might be most obscure and neglected men of God, who, amid the profligacy and the wickedness that finally ensued in the fearful though but temporary overthrow of their country's independence and prosperity, still retained the fervour of their piety, and the earnestness of their faith, entire, undiminished, and active to the last. How eagerly that hope was seized when the predictions of the prophet came to pass, and how triumphantly it was fulfilled, the history of Judah's ultimate return, as well as that of her surviving influence upon the destinies of the entire world, at once most strikingly illustrates, and most fully proves.

The application was indeed specific, but the sentiment itself is absolute. It has a bearing fraught with seriousness upon ourselves; and not upon ourselves alone, but also upon every other people dwelling on the earth. THE SUBSTANCE of a nation, never may be sought for in her councils, or her commerce, or her opulence; least of all in the destructive prowess of her conquest-loving warriors; it is always to be looked for in her praying, earnest, and devoted men of God! The pomp of princes, the sagacity of statesmen, the precautions of policy, and even the apparently ennobling virtues of intelligence, unsanctified by faith in God, only prove 'a mockery, and a delusion, and a snare,' when stormy dangers threaten from without, and violent convulsions peril from within:—a nation's strength,—a nation's sap,—a nation's lasting life, and permanent prosperity, consist exclusively in the accumulated influence and prayers of her pious men. Without that influence, although exalted seemingly to the very pinnacle of greatness, a nation cannot long survive; it will wither and be desolate, fall, and from sheer corruption soon become entirely extinct!

In vindication of these strong remarks, I need not challenge history, nor need I venture upon any line of argument that does not lie upon the surface of the case. Each constituent of the entire nation, is a free but fallen man. Every individual, however, is so intimately linked with every other, that there cannot be disease or health in any one, but it extends its vigor or its virulence in more or less degree to all the rest. Each influences thus the whole for evil or for good, directly by his intercourse, and indirectly by the power of example. Sentiments of generosity, and sentiments of selfishness,—habits of anarchy, and habits of order,—equity or oppression, whether in the acts or the spirit of individuals, or those of subordinate communities—therefore spread their influence with lightning-speed throughout all ranks and classes and conditions of society,—soon become embodied in the national character,—thence re-act upon the individuals from whom their influence originally sprang,—multiplying and accumulating their virulence or vigor in the recoil,—and all takes place in every land with such unfailing regularity, that the people neither does nor can exist, which each successive generation does not leave either vastly more consolidated by the healthy and uniting influence of what is right, or vastly more dismembered by the perilous, disintegrating and convulsing influence of what is wrong, than it was or could have been when first that generation saw the light. The nation is, in this respect, just like the woman's meal; and the spirit, sentiments, acts, and habits of its several constituents, in this respect just like the 'leaven that leaveneth the lump;' and consequently as the leaven which predominates, so 'the lump' must be at last. If the leaven that predominates is godless, vicious, and corrupt,—if it is selfish and oppressive, cruel and unjust,—although the nation tower as it were to heaven, in the sunny height of her prosperity, and have raised herself to be

the wonder and the envy of the world, the scab of leprosy is at her heart. Law and statesmanship will soon discover their utter weakness even to retard and keep the virulence of the disease in check, (and that is all they ever can accomplish, even where they prove of most avail, the CURE must be sought elsewhere,)—policy and opulence will in the long run only serve to stimulate the ravages of her corruption, and augment the bitterness of her calamity: such a nation's case is evidently DESPERATE,—survive she cannot,—fall she must! But if the heaven which predominates be that of piety inflamed with zeal for God, and breathing universal love to man,—of ‘the wisdom that is from above, first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy,’—that of hearts which have been graciously enlarged to all the comprehension of the precept—“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thou shalt love thy neighbour as thyself;”—then, albeit that the nation seem to halt in her prosperity—be alarmed and panic-stricken by ‘fightings without and fears within,’—there is ‘substance in’ that nation still,—there is life, and hope, and vigour still in that community,—it shall revive again, and having so revived, become enfranchised with increasing liberty and growing strength; in which rejoicing, she shall yet discharge upon the world's wide field a noble and a glorious part,—a part that, under God, in its accomplishing shall surely re-act upon herself, for lasting peace and permanent prosperity, and in its issues mightily advance that happy consummation under which the Son of Man shall have inflicted on the kingdom of the wicked one its last death-blow, and having then embraced all nations, every tribe, and every people under heaven in his own—thenceforward reign among them Lord of all below, as he is Lord of all above!

Here for the present I must pause. Permit me, however, just a word or two before I close. None of you are ignorant of the portentous movements, foreign and domestic, which are now on foot: and no one can be thought indifferent to the issue of those movements as they MAY at least affect ourselves. It is, therefore, with entire confidence in your sympathy with their intention, that I offer TWO REMARKS, applying what has now been said in illustration of the prophet's sentiment, ON THE ONE HAND, to the present condition, and ON THE OTHER to the future prospects, of our own, thus far most prosperous and happy land.

IN THE FIRST PLACE, brethren, as a nation we have hitherto most mercifully been delivered from those perilous convulsions, with which almost the entire Continent within the last few weeks has been so painfully chastised. While in almost every other European country, at this very hour, there is weeping, wailing, and desolate disconsolation over husbands, brothers, fathers, sons, and even mothers, slaughtered in the open streets, amidst the violence of sanguinary conflict;—here, in happy, peaceful England, neither din of arms, nor crash of even transient collision has been heard; and we have been assembled in this house of prayer, scarcely conscious, it may be, of the least occasion for immediate alarm, and, in many cases, totally in ignorance even of the slightest ground of fear. I solemnly invite you in the presence of this striking contrast, which a gracious Providence has caused between our own and other countries—but a few short weeks ago, as peaceful as ourselves—to enquire how it has been brought to pass? All honour to the equity of our laws, the wisdom of our senators, and the consummate patriotic prudence of the noble house, whose fairest daughter sways at present the imperial sceptre of these happy realms—all will join me in the prayer, long may her valuable life be spared, and never may

it be her bitterness to see her subjects thirsting for each other's blood!—all honour, I repeat it, in the highest sense, to the 'powers that be;'—the one reply to the enquiry now in hand, is, notwithstanding, only to be found in the suggestion of the prophet,—**ENGLAND** has, and long has had,—and that in a degree in which no other nation, certainly in modern times, has ever yet been privileged to share the gift,—'**AN HOLY SEED.**' That 'holy seed' is here almost universally diffused. Its sanctifying leaven almost everywhere predominates throughout the land. In the present generation it is penetrating, permeating, and assimilating nearly every rank, and every class, and every age throughout the whole community. In the prince's palace and in the beggar's hovel—at the bar, upon the bench, and in the senate,—almost everywhere 'the holy seed' of England is acknowledged to be present, and its influence for good is felt. And I need not say that is far from being idle. For at least some years, it has been, on the whole, intensely active, and remarkably distinguished for the zeal and magnitude of its evangelizing enterprize. It has its sabbath and its day schools, and nearly an entire generation has in greater or in less degree been trained beneath the auspice of their influence. It has its houses built for God in our crowded cities, and our scattered hamlets, on the mountain sides, and on the spreading plains, of nearly the entire island: wherever they are seen

“ The honours of our native place,
And bulwarks of our land.”

It has its press, which has been multiplying bibles by the thousand, and tracts by the million—tracts and bibles that have long since found admission, and secured readers in almost every class of habitation through the length and breadth of our country. It has its ministers and its missionaries, and its well-instructed and well-ordered families and households,

scattered up and down the empire, everywhere intense in their influence for good. The accumulation of its power to consolidate and sanctify, already is immense. Wherever the enquirer turns the eye of his attention, England's 'holy seed' is thus with rapid strides achieving absolute predominance throughout the whole community. Without a distant fear of contradiction, therefore, I most thankfully and joyously affirm that our present happy and peaceable condition, as compared with that of other nations, is, if not exclusively, at least, mainly to be ascribed to the beneficent, enlightened, and ennobling influence of our devout and pious men. Thus far, as formerly in Judah, so also here in Britain, 'THE HOLY SEED' has proved 'THE SUBSTANCE' of the land.

SECONDLY. I am emboldened by my estimate of the present, to challenge for her 'holy seed,' the custody of England's 'substance' for the future. It were presumptuous indeed to think that the storm is already overpast. The consequences of such fearful violence and unparalleled convulsion as are now abroad, will not subside for years to come. Nor dare we think that even England will ENTIRELY escape. Blood may not flow in our streets indeed, nor ruthless conflict ring in our ears:—God, in his mercy grant, in answer to his people's many and most earnest prayers, that these sanguine hopes, not groundlessly conceived, may be fulfilled! Yet there are other forms and other modes of passionate convulsion, quite as dangerous to the common weal, if not much more so, than even these. In any case, it cannot be denied, that a portentous crisis has arrived. THE EPOCH EVEN OF THE WORLD IS CHANGED! New elements are summoned into being everywhere,—forces hitherto abeyant are on every hand aroused. The many have begun to feel their weight—not only on the continent,—abroad, but also here—at home. The knell of tyranny is rung, and there is booming

in the distance, sullenly, the knell of superstition too. Humanity throughout the world is struggling to throw off its swaddling-clothes, nay, it is already girding up its loins for a determined conflict with oppression, wrong, and slavery, in all their forms. Dynasties that erewhile challenged immortality, are crumbling into dust. Dominations but a little while ago almost omnipotent are everywhere becoming deadly faint. As yet it is, at most, but 'the beginning of the end.' What may intervene between the present and the issue, He alone foresees, by whose mysterious Providence the whole is regulated and controlled. Alike in the transition and the issue, be the one, or be the other what it may, England certainly is destined to enact a prominent, yes, a leading part. The portents are almost appalling!—'the signs' are teeming with solicitude! Still, my brethren, for ourselves I have but little fear. My hope still rests upon "THE HOLY SEED;"—our praying, earnest, men of God! Oh! be that 'substance' but preserved,—let that 'substance' but appreciate the weight of its responsibility, and understand the solemn mission now assigned it to discharge,—let it only cultivate the godliness, the zeal, and the intelligence which its 'high calling' now especially demands, and, though it may be, that other nations fall,—fall, and be extinguished,—be extinguished and forgotten,—England, we have every confidence on the contrary, will yet put on new strength, refresh herself with more than youthful vigour, and beneath the auspices of heaven's benediction, sally forth the chosen leadress of the world, to spread those signal blessings, which she has so long, and so remarkably enjoyed herself, all over the entire habitable earth; and thus more fully, more triumphantly, and upon a wider scale than ever, exercise upon the destinies of man an influence, which shall, under God, much more than any other hitherto put forth by any people that have ever lived, advance the long-predicted con-

summation, under which "THE KINGDOMS OF THIS WORLD, SHALL HAVE ALL BECOME THE KINGDOMS OF OUR LORD AND OF HIS CHRIST." That "holy seed," which has been Britain's 'substance' hitherto, shall prove her 'substance' still!

Having premised a few general remarks, on the one hand, upon the more practical uses of Prophetic Scripture, and on the other, upon the the times in which Isaiah exercised his office, I this morning intimated my intention, IN THE FIRST PLACE, somewhat fully to explain the prophet's meaning, and to illustrate the sentiment which he avers; and IN THE SECOND, to infer some practical hints of special application to the present times. The first of these particulars was afterwards disposed of, and in conclusion, two remarks were offered, applying the sentiments which had been advanced, on the one hand to the comparative peacefulness that England hitherto has been privileged to enjoy; and on the other, to her prospects for the future, notwithstanding what is taking place elsewhere. From these digressive applications of the former part of our subject, it is now my duty to return, resume the thread of my discourse, and offer,

II. A FEW PRACTICAL SUGGESTIONS SPECIALLY ADAPTED TO THE ASPECT OF THE PRESENT MOST PORTENTOUS TIMES.

In doing so, I may perhaps, appear to be encroaching upon what with me, at least within these walls, has always hitherto been considered as forbidden ground. Still, I have every confidence that you will read my vindication in the purpose which I have in view,—a purpose which, believe me, nothing but a solemn sense of duty ever would have tempted me to form.

Thus far, then, England's 'HOLY SEED' has proved her 'substance;' for the future also it is solemnly entrusted with the custody of all her brightest hopes. How fearful must be then the pressing obligations of her pious men! I do intreat you weigh them well, and most industriously consider how they are to be discharged with most effect.

1. IN THE FIRST PLACE, we must all, of course, BEGIN AT HOME! Every Christian, at the outset, ought most earnestly to look to, and to cultivate HIMSELF.

Every individual is part of the community—whether the position which he occupies is prominent, or whether it is hidden in obscurity, he is still a part,—a part whose vigour or debility more or less affects the whole. In every individual, moreover, as in the entire nation, there are two 'leavens' constantly at work,—the one, the 'old' one of 'corruption,'—the other, the 'new' one of 'life': and it is the 'leaven' which predominates, as in the nation, so also in the individual, that imparts the character, in the one case to the MAN, as in the other to the STATE. Religion has, I need not say, two aspects, the one developed towards GOD, the other towards MAN:—it is, after all, the law that we should 'love the Lord our God with all our heart, and all our soul, and all our mind,' and that we should 'love our neighbour as ourself,' inscribed upon the heart, embodied in the character, and fulfilling in the life. The 'leaven' therefore which, as in the NATION, so also in OURSELVES, we should be most solicitous, especially at present, to destroy, is that of sin,—of sin in all its aspects, and in all its forms; while that which we should correspondingly both pray and labour with increasing earnestness to cultivate, is that of universal righteousness,—of righteousness which, whilst it gratefully ascribes his due to God, will not in any mode or any measure, even transiently deprive our fellow-man of his.

The great necessities of our present times, in indi-

viduals, are in the FIRST PLACE, thoroughness; in the SECOND PLACE, decision; and in the THIRD PLACE, simplicity.

(i.) Godly men will, in the first place, now do well to cultivate in their religion THOROUGHNESS:—that earnest habitude, whose resolute determination, by the help of God, never to do wrong, but always to do right, is everywhere predominant;—that identifies the least infraction of a single record of the second table, with proportional infraction of the records of the first;—and that brings THE MAN, in the integrity of all his powers, under the benign, ennobling, and most peaceable control of Christ. ‘The glory’ of one-sidedness and conventionality has ‘departed.’ Asceticism, semi-superstition and sentimentalism are effete. Frames and feelings, passions and ‘experiences’ so called, are being estimated at their proper worth. The man of our age, must be a man of principle, a man of power, —one who acts in everything he does, upon the dictates of a ‘pure’ conscience, and the ‘unction of the Holy Ghost.’ Creeds have lost their fascination; forms have ceased their influence; religion is considered, and most justly, to consist in ‘peace and righteousness;’ and the question is no longer ‘what do you FEEL?—or, where do you WORSHIP?—or even, what do you BELIEVE?—so frequently as, what do you DO?—WHAT DO YE MORE THAN OTHERS? The eyes of all men are attracted to the church, not in her distinctive dogmas or her ostentatious forms, but in the every-day and every-hour actions of her members’ lives. Give me the THOROUGHNESS for which I plead,—Oh! let me but enjoy the vision of a church ‘adorning’ her profession with the beauty and the dignity of universal holiness,—and the indications of a glorious future for the land of my nativity already brightening in the distance of her horizon, I have confidence, will, under God, be surely accomplished; for in such a church of ‘righteous men,’ I

can discover 'substance,' life, and strength, but nowhere else !

(ii.) Godly men will secondly do well to cultivate DECISION.

Hesitancy, always dangerous, is now becoming 'shipwreck ;' and wavering, always weakness, is already ruin. Circumstances and events are marshalling the 'hosts' for a collision which shall finally determine whether of the two shall lead the age. England, though in 'different sort and manner,' trembles in the balance equally with other nations, and invites the godly to her rescue, seeing that she has no other hope. Soon, to all appearance, will her 'holy seed' be driven to cast off the vacillating and the truckler, and the man who is afraid of sacrifice, as utterly unworthy of the glorious mission which it is already summoned to discharge. The times require independent and determined men,—men whose decision never falters even, much less fails,—men who gather their convictions from the right and wrong of everything, who invigorate their principles by earnest and devout communion with the fountain of refreshing at the 'mercy-seat,' and who contemplate, steadily and constantly, as their only model, Him, who for the world's sake, stripped his glory, robed himself in sorrow and in shame, and ultimately sealed his mission on the ignominious cross ! "Whosoever shall be ashamed of me and of my words, in this adulterous and sinful generation," that model once declared—and the saying has emphatic meaning now—"of him the Son of Man shall be ashamed when he cometh in the glory of his Father with the holy angels." All that is dear to us as men, as citizens, as patriots, as philanthropists, yea, and everything that is dear to us as men of God, already joins to give effect to this appeal. Be faithful, resolute, in earnest, and the age is yours ! hesitate,—be wavering,—and the age is lost !

(iii.) **THIRDLY**: the church will now do well to cultivate the most transparent and upright **SIMPLICITY**.

The 'double-minded man' is too 'unstable' to sustain himself in times like these. Such a character will henceforward more than ever be exposed to absolute contempt. Appearances of every kind are stripping to the skin. Vain is the hope which any man conceives of being able to conceal his real motives from the searching gaze of public scrutiny. Factions, parties, sects, and selfishnesses, of whatever kind, are rapidly retreating to their merited obscurity. The age requires honest men,—men whose motives are transparent, and whose 'preservation' is their positive 'integrity.' It was always difficult, it will soon become impossible, even to appear 'to serve two Masters.' The alternative is pressing—**GOD OR MAMMON!** "No man CAN serve" them both; "for either he will hate the one, and love the other; or else he will hold to the one, and despise the other!" "The light of the body is the **EYE**: if therefore thine **EYE** be single, thy whole body shall be full of light; but if thine **EYE** be evil, thy whole body shall be full of darkness. If therefore **THE LIGHT** that is in thee be darkness, how great is that darkness!"

On these and similar suggestions, I forbear to enlarge. The elements of character to which they relate, are elements whose cultivation rests exclusively with ourselves. Public teaching may indeed direct attention to their indispensable necessity; it may also indicate the means to be employed for their growth; but, after all, the effort must be personal. I challenge serious observation of the fact. With affectionate and godly earnestness, I do implore you, rest not satisfied with passive acquiescence in the truth of these remarks. Search, examine, every man himself! Give, my brethren, 'earnest heed' to your multiplied responsibilities. Confer devoutly with the models everywhere exhibited for your imitation in the Holy

Scriptures. Above all, 'look to Jesus, the author and the finisher of our faith'—'in whom was life,' and 'life' that 'was the light of men.' Strive and pray to 'become like-minded' after that 'example.' Forget not your absolute dependance on the promise of the Holy Ghost: plead it, plead it earnestly, plead in the exercise of living faith before the 'mercy-seat.' Then shall ye become indeed 'blameless and harmless, the sons of God, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world;—HOLDING FORTH THE WORD OF LIFE!

Having thus begun 'at home,' the Church ought, **SECONDLY**, to gird herself afresh for action on the world.

To shrink into retirement was always wrong, it has now become a crime! Each of us is possessed with faculties of thought, and aim, and utterance, for which he is responsible to God and to his age. No one is excusable for ignorance of what is passing,—still less for indifference to the possible result. Every one, however humble, may do something; and he ought to feel himself constrained by every motive of humanity and righteousness, to do his very utmost, that his country may be elevated, that his race may be enlightened, and that the mission of the church whose privileges he enjoys, and whose responsibilities he participates, may be fulfilled!

THE ACTION ON THE WORLD, for which I plead, is partly **IMMEDIATE** and partly **INDIRECT**: the one, however, is of such importance as preparatory to the other, that you will permit me to insist upon it first.

I begin then with the discipline and order of your families. Solicitously guard the conversation that you countenance. Eschew all paltriness, and personality, and 'foolish talking,' 'as becometh saints.' Let 'things,' not 'men,' be your topics—principles, not usages, your ultimate appeal, in all the sentiments which you adopt, or circulate. Beware of what is

READ! Despise the enervating, and the sentimental, and the purely fictitious. Prefer the 'stuff' that braces you and yours to enlarged and godly views of human destiny, and inspires with devout and generous ambition for the welfare of mankind. Train and accustom all whom Providence entrusts to your guardianship, to such and only such associations as react upon their better nature, purify their sympathies, and exalt their souls. See to it, in a word, that your families at least, become so many little 'churches' where the Lord your God is held in honour,—so many little schools, in which righteousness and truth are daily taught,—so many gardens, whence transplanted, every member shall contribute something to the ornament and glory of his age!

Emerging from the bosom of their families for the transaction of their daily toils, the Christian men of our day should be most solemnly solicitous to carry into every thing they do the very spirit of that godliness which they profess. Oppression, grasping, every form and even every semblance of 'advantage,'—never ought to be so much as even distantly suspected in a man of God! The world should have before it, constantly, indubitable proof, that he has higher aims, and cherishes a nobler ambition, than themselves;—yea, that he habitually acts upon a principle which constrains him to endure any sacrifice, in preference to perpetrating what is even paltry or ungenerous, much less positively wrong.

And finally, it never ought to be forgotten, that a due regard to all the claims originated by our personal experience of the grace of God, not only is most thoroughly compatible with the discharge of those which are devolved upon us to sustain as citizens, but even grossly and most glaringly incompatible with their neglect. The suffrage under such a constitution as our own, is a solemn trust, involving always, but especially in times like these, a fearful

pressure of responsibility. To trifle with it, is in any man a sin;—totally to neglect it is a social crime;—to prostitute it to the interests of a faction, or the hope of patronage in any form, is now foul treason to humanity, and a sacrifice of truth and righteousness to miserable pelf. Men of God particularly ought to weigh the force of these remarks. The commonwealth, my brethren, periodically makes appeal to you, in common with your fellow-citizens at large. Be then prepared, I solemnly entreat you, whenever you are called upon, to exercise your trust with manly and determined resolution. Having once made up your minds as to the course which God and conscience have prescribed, pursue it let whoever may condemn;—pursue it earnestly at whatever cost. Pitiful contempt will soon be heaped upon the church, if she does not respond to these and similar appeals. Her God—her mission—humanity—demands, that she at least, whatever others, should be faithful to this solemn trust, and spare no effort, neither shrink from any sacrifice, in the endeavour to enact her part in the control of national affairs, and the determination of the social destinies of mankind!

The modes of action hitherto considered, though of great importance, are at most however only **INDIRECT**: it remains then, that I address myself to others that are properly **IMMEDIATE**.

Again I say, **BEGIN AT HOME**! Great things indeed have been achieved already; greater still, however, yet remain undone, and what is more—untried. The many thousands privileged with an enlightened and religious education in our Day and Sunday Schools notwithstanding, there are other thousands of our rising population still without the pale of Christian influence, and for the most part utterly abandoned to the curse of ignorance, and the corruption of iniquity and vice. This wide-spread destitution cannot otherwise be met than by the personal and

earnest labours of devoted men of God. It is mockery to speak of EDUCATION even in the Day-school under Acts of Parliament. The work is high—beyond the reach of state machinery. England's youth suspend their hopes upon the church; they and their parents solemnly unite in one importunate appeal to her for 'help.' The only thing now really required to extend the blessings hitherto diffused, alas! but partially, throughout the length and breadth of the land,—is a determination on the part of godly men, that they will personally do the very utmost that they CAN;—that determination once secured,—agency, the one great want, will be abundantly supplied.

Turning from the child, to the necessities of the adult, how much do we discover yet remaining not to be accomplished only, but even to be attempted here! The recognition of the right of 'ministry' in every man who is himself a child of God, was, verily a glorious day for England, aye, and for the world! But still how very few have hitherto been willing to avail themselves of this distinguished privilege! Whole churches still exist in all whose fellowship not a brother can be found disposed to render aid in carrying the Gospel into the remoter districts of their several neighbourhoods! I know, indeed, that it is otherwise with you, but even here, how easy were it for us to extend our influence at least three-fold, if we had only more 'labourers' at command! My brethren, never, oh! never, will this island be thoroughly evangelized until the church shakes off her lethargy, once for all determined that she will no longer be content with 'doing good' by PROXY, and deliberately takes the work in hand HERSELF!

In comparison with other districts, this, however, is a very 'Goshen' for its privilege. Our densely populated cities, and our scattered villages, especially towards the west, and in the midland counties, are most

miserably destitute. Talk of heathendom ! why it is almost at our very doors ! Not a word, believe me, would I utter to the prejudice of missionary enterprise ABROAD,—but I do, my brethren, earnestly implore you, to consider the increasing claims of missionary enterprise AT HOME !

I this day address you in the character of Christian patriots, men that love their country, and are thankful for the noble contribution which they have already been permitted to consecrate to her prosperity. ENGLAND OWES HER ALL TO SUCH AS YOU ! The themes that I have hinted at are almost inexhaustible :—but the little that I have endeavoured to suggest, will be sufficient for my present purpose, which is, simply to implore you to consider what your country still EXPECTS, nay more, what she DEMANDS. I do importunate you, parry not the force of my appeals. ‘ I speak as unto wise men, judge ye what I say ! ’ It cannot be denied that the HORIZON OF THE WORLD is critical in the extreme. New movements are in progress, to which history supplies not the appearance even of a parallel. I admit, indeed, that ISSUES,—for I cannot honestly say MEANS,—are thus far illustrious with high encouragement, and brilliant hope. But those very issues have devolved the multifarious responsibilities for which I plead. ENGLAND WILL NOT,—CANNOT—LAG BEHIND ! Leader of the world for generations past, England MUST be leader still ! Here too power is descending to the MASSES,—and it is the MASSES that the church of our day particularly wants to reach. The little that we have done, God has eminently and most marvellously blessed. THE NATION IS IN OUR HANDS ! An instinct is abroad, illustrious with encouragement. Much of the preparation-work is done. ‘ An highway for our God ’ is everywhere being ‘ straightened,’ through the length and breadth of our land. But little now remains beyond the gathering up of our forces for possession.

‘Gird up your loins’ with zeal and earnestness and ‘strength ;’—arise, and ‘quit ye,’ now, like ‘men’ of God, and ‘come to the help of the Lord—to the help of the Lord against the mighty.’ Victory invites,—the land of your nativity implores,—humanity itself entreats,—the Spirit waits to bless, and Christ from glory cheers you on ! Believe in your ‘calling’—oh ! believe in your principles,—believe in truth,—believe in God ! Be THOROUGH,—be DECIDED, cultivate SIMPLICITY ! Rouse ye,—labour to be MEN OF ACTION ! Fill yourselves with zeal,—catch the Spirit of your Master by communion with him in the wilderness, in the garden, at the cross ! And then, go forth,—the influence of your deeds and the ‘work’ of your ‘hands’ ‘the Lord your God’ will ‘bless,’ yea, the influence of your deeds and the ‘work’ of your ‘hands’ He will ‘establish.’ The land of your birth will then ‘exalt herself in righteousness,’ become a spectacle of wonder, and a source of blessing to the world, and ere long exemplify that peaceful dawn which shall be ushered in by the funereal obsequies of all the tyranny, oppression, wrong, and wickedness which hitherto have cursed this lovely earth, and by the first-born glories of that universal reign, beneath which ‘swords’ shall have been ‘beaten into plow-shares,’ and ‘spears into pruning-hooks,’ ‘violence shall no more be heard,’ and ‘a great voice out of heaven have declared,—“BEHOLD THE TABERNACLE OF GOD IS WITH MEN, AND HE WILL DWELL WITH THEM, AND THEY SHALL BE HIS PEOPLE, AND GOD HIMSELF SHALL BE WITH THEM, AND BE THEIR GOD !” The Lord hasten it in his time ! AMEN and AMEN !

BUT for the generally expressed wish of his Congregation to that effect, the preacher of the foregoing discourse would never have ventured upon its publication. It was composed under the pressure of engagements so numerous as not to allow him even his usual time for pulpit preparation. A similar necessity has interposed insuperable obstacles in the way of its adequate revision for the press. This, it is hoped, will, in some degree at least, account for the many indications of haste, which, it is felt, are painfully evident both in style and sentiment. There was no alternative,—either the sermon must have been printed as it is, or the preacher must have entirely refused to comply with the request of his Congregation.

The former part of the discourse was delivered in the morning, and the remainder in the evening. This will account for the break and recapitulation on page 15.

The preacher has only to add, that, if in the judgment of any he even appear to “have done well, and as is fitting the subject, it was that which he desired, but if slenderly and meanly, it was that which he could attain unto.”

STOCKWELL STREET, COLCHESTER,

April 26, 1848.

JUSTIFICATION BY FAITH ONLY.

A S E R M O N

ON

ROMANS III. 28,

BY THE

REV. CHARLES HENRY DAVIS, M.A.,

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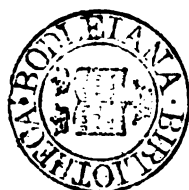
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JUSTIFICATION BY FAITH ONLY,

4c.

Romans iii. 28.

"Therefore we conclude that a man is justified by faith without the deeds of the law."

SUCH, brethren, is the conclusion to which the apostle Paul, writing under the immediate guidance and direction of the Holy Spirit, leads us, with respect to the most momentous concern in the world—the means of obtaining acceptance with God. In the book of Job we find this question, "How then can man be justified with God?"^a—a question which neither the wisdom of the celebrated philosophers of old, nor all the boasted learning of modern times, can answer without the light of revelation. But, blessed be God, a revelation has been granted to guide us in this all-important subject; and in no part of the sacred volume is the subject more clearly stated than in the epistle from which my text is taken. You "must all," brethren, soon "appear before the judgment-seat of Christ,"^b when he will "bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."^c And, if you are not justified before you die, you must then be condemned. Yea, if you are not yet justified, you are already in a state of condemnation; for our Lord says, "he that believeth not is condemned already."^d Seeing, therefore, the vast importance of this subject, let me beseech you to give your serious attention to it, while I endeavour to set before you the scriptural doctrine of Justification as received by the Church of England. And may the Holy Spirit grant to me his grace to enable me to state clearly "the truth" as it "is in Jesus,"^e and to

^a Job xxv. 4.

^b 2 Cor. v. 10.

^c Eccles. xii. 14.

^d John iii. 18.

^e Ephes. iv. 21.

you grace so to receive the same, that every one of us may obtain admittance into God's everlasting kingdom of glory, through faith in the merits of our Redeemer.

As the words of the text are in close connection with the former part of the epistle from which they are taken, I must first direct your attention to the line of argument there pursued. In the first chapter, the apostle, after proving his divine commission to preach the gospel, proceeds from verse 18 to the end, to prove the awful state of the Gentile world by reason of sin. This being fully admitted by the Jews, he proceeds, in the next chapter, to prove that they too were sinners. In the third chapter, after answering some objections which might occur to the mind of the Jew, he returns to his argument, and states "the conclusion of the whole matter"^a as follows: "What then? are we better than they?" that is, are we Jews better than the Gentiles? "No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, 'There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes.' Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world" that is, not Gentiles only, but Jews also, "may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference; for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a

^a Eccles. xii. 13.

propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God ; to declare, I say, at this time, his righteousness : that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then ? It is excluded. By what law ? of works ? Nay : but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law."^a

These words, brethren, have probably been often heard and read by you before ; but you may perhaps have never seriously considered their meaning. I will therefore endeavour to explain them, by a practical application to your own case. When men are asked how they expect to be saved after death, they frequently give such replies as these ; that "they are not great sinners ; they are no worse than others ; they have never done any thing particularly wrong ; and they never did any harm to any one ; and therefore they hope that, as God is merciful, all will be well with them." Even if they allow that they are "not quite so good as they ought to be," and admit in general terms that they are "sinners," yet it is too often next to impossible to bring them to acknowledge the guilt of any particular transgression. Alas ! such persons are utterly unacquainted with God's perfect law, and are entirely ignorant of themselves ! For, what is sin ? Not merely what man will acknowledge to be wrong, or what human laws will punish. Sin is what God declares to be wrong ; "for sin is the transgression of the law."^b And what says this law ? It requires an obedience of the heart and mind. God searches and knows the heart, and therefore demands its perfect obedience, and forbids its evil dispositions. Hence the law is made for the inmost recesses of the soul, as well as for the actions of life. The law, as it is interpreted and enforced by our Lord Jesus Christ, pronounces sinful anger to be murder, and unchaste thoughts adultery. (See Matt. v. 21, 22, 27, 28.) The law requires of every human being a perfect obedience in thought, word, and deed. Hear our Lord's statement of it : 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.' This is the first and great commandment. And the second is like unto it, 'Thou

^a Rom. iii. 9—28.

^b 1 John iii. 4.

shalt love thy neighbour as thyself.' On these two commandments hang all the law and the prophets." ^a And, as he said on another occasion when speaking of these two commandments, "This do, and thou shalt live." ^b And now, brethren, have you done this? Have you thus loved God and your neighbour? Now St. James says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." ^c So that the venerable Richard Hooker truly remarks, "If our hands did never offer violence to our brethren, a bloody thought doth prove us murderers before him" that is, before God: "if we had never opened our mouths to utter any scandalous, offensive, or hurtful word, the cry of our secret cogitations is heard in the ears of God. If we did not commit the evils which we do daily and hourly, either in deeds, words, or thoughts, yet, in the good things which we do, how many defects are there intermingled!" &c. ^d How many, how great, are our sins therefore, when every such departure from God's law, in thought and feeling, as well as in word and action, is sin! I need not detain you by attempting to prove that other men are wicked; for all men act on the presumption of this truth. Take an instance; where is the man who will feel it safe to trust his neighbour to make a bargain with him, without narrowly watching over his own interests lest he should be defrauded? So true it is that all men really and practically admit the general wickedness of mankind, though they too often in words deny it, especially in their own case! But let me apply this general truth more closely to yourselves. Your consciences must tell you that you were born the subjects of your Creator, and are therefore bound to obey his voice, and "to walk in his laws which he" may "set before you." ^e Now it is certain that you have violated them in many instances. Search the records of your own consciences. Let me ask you seriously, have you never in your life sinned wilfully against God? Have you never wilfully broken his laws? Supposing you have been free from gross sins which are punishable by human laws (such as murder, theft, and adultery), can you pretend that you have never violated God's laws relating to piety, charity, and

^a Matt. xxii. 37—40.

^b Luke x. 28.

^c James ii. 10.

^d Hooker's Discourse on Justification, s. 7.

^e Dan. ix. 10.

temperance? Is there no person who can testify that you have said or done something amiss? or would you be willing to disclose even to your dearest friends all that passes in your thoughts during even a single day? Is there no thought which you would feel ashamed to declare? And, if so, why, if it be not sinful and wrong? Yet God knows and observes these thoughts, and forms his judgment accordingly! And will you venture to say that you are compelled to commit these sins in thought, word, and deed, and therefore that it is unjust to charge you with the guilt of them, or to punish you? You would not, I am sure, take such an excuse from a servant who had robbed you, or injured you, or insulted you, even when impelled by anger to do so; nay, I think that there are many who consider that a servant or a child who assumes a sullen and sulky look, though he does not betray it in words and obeys their commands, is worthy of punishment almost as much as if he had offended in word or deed. Moreover, there is scarcely any fault in our fellow-men which offends and annoys us so much as vanity and pride; though perhaps there is none which really injures us so little, or to which we are ourselves more prone. Remember, therefore, "with what judgment ye judge, ye shall be judged."^a Men, indeed, generally think lightly of sin; but God does not. Many will attempt to persuade you that God does not take much account of it; but what says God on the subject? "The soul that sinneth, it shall die."^b Did you ever reflect that it was only *one* sin which brought misery and death into the world, filling it with pains and groans? What are those numerous hospitals, full of the sick and maimed—those loathsome gaols and dungeons, and those bloody carnages on the field of battle? What brings plagues, pestilences, famines, and other evils? What has converted the world into one great burying-place for its inhabitants? It is *sin* which has done all this! And will you not tremble as your own hearts convict you of innumerable sins, so hateful in God's sight, and you remember that, "if our heart condemn us, God is greater than our heart, and knoweth all things"?^c For, if the sin of eating the forbidden fruit could not be passed over, though its punishment involved such fatal consequences, we must conclude that sin

^a Matt. vii. 2.

^b Ezek. xviii. 4.

^c 1 John iii. 20.

appears in every case the same in the sight of a holy God, "with whom is no variableness, neither shadow of turning."^a Every sin, therefore, being an act of rebellion against him, must be the object of his displeasure, and will for ever separate from him every soul of man in whom it is found unpardoned; "for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men."^b

I have thus endeavoured, brethren, to bring home the conviction of sin to each of your consciences; and may the Holy Spirit so apply the conviction that you may feel it deeply, and thus be led earnestly to seek an interest in the appointed means of escape from its awful consequences. You see that, following a line of argument similar to that of St. Paul in chapters i. and ii. of the epistle from which my text is taken, I have proved beyond dispute "that every mouth" must "be stopped, and all the world" must "become guilty before God."^c And as to yourselves, brethren, you "must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."^d The Lord will then "bring to light the hidden things of darkness, and will make manifest the counsels of the hearts."^e And what do the consciences of each of you say to this? Are you prepared for this disclosure? Will eternal bliss or eternal woe be your recompence according to the records of conscience? Does not the solemn question occur to each of you, "How must I prepare to meet my Judge?" You will perhaps say within yourselves, "Though I have often sinned, yet I will endeavour to reform; and then I hope that God will accept my sincere, though imperfect, obedience." But the decree has gone forth, "Cursed is every one that continueth not in all things which are written in the book of the law to do them."^f To suppose a law given by God, which would admit of imperfect obedience, would be to leave it impossible to define what is sin, and what is not. For, "sin is the transgression of the law;"^g and, if the law itself would be satisfied with sincerity of intention only, or merely

^a James i. 17.

^b Rom. i. 18.

^c Rom. iii. 19.

^d 2 Cor. v. 10.

^e 1 Cor. iv. 5.

^f Gal. iii. 10.

^g 1 John iii. 4.

with such imperfect obedience as a fallen creature could bestow, how could any transgression of it be defined? Supposing we are at liberty to call in question the threat annexed to the law by taking allowance for one sin, what is that sin? And, if for one sin, why not for two, or three, or more? If we could thus suppose that God would overlook one transgression of his law, we might reasonably conclude that he would overlook more; and who could decide where we were to stop? And would not this give to man the power to dispense with the law of God at pleasure, and thus, in fact, to abrogate it? For, if once the right of judging be taken out of God's hands, there will be no end of pleading for transgression; no fear of it; no sense of good and evil; no submission to God's authority; and hence no obedience. It is therefore just in God to enact a perfect law, and to annex condemnation to the least transgression of it.*

How, then, brethren, do you, who have been guilty of innumerable transgressions, expect to fare in the judgment-day? "How then can man be justified with God? or how can he be clean that is born of a woman?" ^a Of God it is said, "Behold, he put no trust in his servants; and his angels he charged with folly: how much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?" ^b "Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. How much less man, that is a worm? and the son of man, which is a worm?" ^c What then, have even the best of men to offer to God worthy of his acceptance? Is it works? Alas! we have none—none that can stand God's test, or satisfy his justice! Consider what may appear the best action in your lives; examine it by the rule of the law, as it extends to the thoughts and intents of the heart; in the matter or manner, principle or end, be assured you will find some defect. Let the pious and learned Hooker speak upon this head, "The best things we do have something in them to be pardoned. How, then, can we do anything meritorious, and worthy to be re-

^a Job xxv. 4.

^b Job iv. 18, 19.

^c Job xxv. 5, 6.

* The substance of the latter part of this paragraph is taken from the Preface to the late Rev. H. Venn's "Complete Duty of Man."

warded?"* And the excellent and learned bishop Beveridge remarks, "If we cannot but be accounted sinners for all our works, how can we be accounted as righteous for any of them? especially considering that whatsoever we have or are, is God's; our souls, bodies, estates, time, parts, gifts, all is God's; and therefore whatsoever we do, we are bound to do it for him, seeing whatsoever we have, we have received from him. What therefore, if I should fast my body into a skeleton, and pray my tongue, and hear my ears, to their very stumps? What though I should water my couch continually with my tears, fasten my knees always to the earth by prayer, and fix my eyes constantly into heaven by meditation? What though I should give everything I have to my poor distressed neighbours, and spend each moment of my time in the immediate worshipping of my glorious Maker? Would any of this be more than I am bound to do? Should not I still be an unprofitable servant? And if I can do no more than is my duty unto God, how can I merit anything by what I do for him? How can he be indebted unto me for my paying of what I owe to him?"† With this agrees the scripture, "Can a man be profitable unto God, as he is that is wise may be profitable unto himself?"^a "If thou be righteous, what givest thou him? or what receiveth he of thine hand?"^b But you may, perhaps, say, "What is to be done? Are not repentance and amendment all that the sinner can offer?" But is this all that God is bound to require and accept? Besides, this is not all; for the sinner can also suffer the penalty. You may, however, have tried this; you may, perhaps, have left off many sins, and begun many neglected duties; you may have watched, and prayed, and read, and fasted, and wept; but, do you feel at peace with God? And, if not, why not? The reason is this; you know that you bring no satisfaction for past sin, and that you are utterly unable to do anything worthy of God's acceptance. You can now feel that "there is not a just man upon earth, that doeth good, and sinneth not;"^c and you also feel that "therefore by the deeds of the law," that is, by works

^a Job xxii. 2.

^b Job xxxv. 7.

^c Eccles. vii. 20.

• Disc. on Justification, s 7.

† Bishop Beveridge on the Thirty-nine Articles, art. xi. p. 292, 293.

of law (ἐξ ὧν νόμος) or legal obedience of any kind, whether moral or ceremonial, "there shall no flesh be justified in" God's "sight: for by the law is the knowledge of sin." ^a For it is by attempting to fulfil God's law that you are taught to know and to feel your inability to do so, and the sinfulness of your nature. And, therefore, you see that "all have sinned, and come short of the glory of God;" ^b that is, all must fail of obtaining the glorious reward promised to such as might fulfil the law, and are, on account of their transgression of it, exposed to "everlasting destruction from the presence of the Lord, and from the glory of his power." ^c

Will you not anxiously ask, "Is there no means of escape?" Yes, brethren; and the means of escape is emphatically termed in Scripture, "the glorious gospel of the blessed God." ^d It is thus proclaimed in the passage of Scripture which we are considering: "But now the righteousness of God without the law is manifested, being witnessed* by the law and the prophets;" that is, a method of pardon and acceptance apart from, or without, obedience to a law (νόμος) is now revealed, as had been intimated, though less clearly, by the law and the prophets; "even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned and come short of the glory of God; being justified freely," that is, all who are justified at all must be so justified, "by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare" that is, for a proof or display of (αὐτοῦ ἐνδείξιν) "his righteousness for the remission of sins that

^a Rom. iii. 20.

^b Rom. iii. 23.

^c 2 Thess. i. 9.

^d 1 Tim. i. 11.

* It has often occurred to the writer, that by the use of μαρτυρούμεν in this place, the apostle may perhaps mean something more than merely "witnessed." As he was writing (partly at least) in order to remove the objections of those who, with blind and self-righteous zeal, raised an evil report of the gospel, and contended that it was subversive of the law and the prophets (see Acts vi. 14, xxi. 21, 28, 29, xxiv. 5, 6. Rom. iii. 31; x. 28), might he not by the use of this word mean to imply that the gospel "was well reported of by the law and the prophets"? The word is often used in this sense in the New Testament, e. g. in Acts vi. 3, xvi. 2. But, as this interpretation is not founded on the authority of any commentator, it is offered merely as a suggestion for the consideration of others.

are past," that is, sins committed before the coming of Christ, "through the forbearance of God; to declare, I say, at this time" the time of gospel dispensation—the time since the coming of Christ, "his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

Here the doctrine of justification is plainly stated. Do you ask, "What is justification?" It is the acquittal from the charge of guilt. It is the opposite of condemnation; as we read, "It is God that justifieth. Who is he that condemneth?"^a The justification of an innocent person is the pronouncing him to be just or righteous, on the ground of his own good conduct; as we read, "They shall justify the righteous, and condemn the wicked;"^b and again, "By justifying the righteous, by giving him according to his righteousness."^c But how can a sinner, who is confessedly guilty of many transgressions, be justified? How can he be pronounced and treated as righteous, when it is written, "I will not justify the wicked;"^d and, "He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord?"^e How, then, can a righteous God, who respects his own holy law, justify "the ungodly and the sinner"?^f On the ground of the propitiation and righteousness of Christ. He has paid the penalty due to man's transgressions; as it is written, "The Lord hath laid on him the iniquity of us all;"^g and "Christ hath redeemed us from the curse of the law, being made a curse for us;"^h and again, "Who his own self bare our sins in his own body on the tree;"ⁱ and again, "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God."^k Moreover, as man could not fulfil the law, and thus obtain eternal life, Christ has himself fulfilled the law, and has thus obtained a title to eternal life for as many as by faith receive him as their Saviour; as it is written, "By the obedience of one" that is, Christ, "shall many be made" or be constituted (*κατασταθῶνται*), that is, accounted and treated as "righteous;"^l and "Christ is the end of the law for righteousness to every one that believeth."^m Thus

^a Rom. viii. 33, 34.

^b Deut. xxv. 1.

^c 2 Chron. vi. 23. See also Ezek. xviii. 7-9.

^d Ex. xxiii. 7.

^e Prov. xvii. 15.

^f 1 Pet. iv. 18.

^g Isa. liii. 6.

^h Gal. iii. 13.

ⁱ 1 Pet. ii. 24.

^k 1 Pet. iii. 18.

^l Rom. v. 19.

^m Rom. x. 4. See also Phil. iii. 9. and Heb. x. 9, 10.

you see how God "hath made him to be sin" that is, a sin-offering, "for us, who knew no sin; that we might be made the righteousness of God in him." ^a And this, in order "that he might be just," that is, a holy God in hating, and a righteous God in punishing sin, "and" yet "the justifier of him which believeth in Jesus," that is, might also show himself to be a merciful God in pardoning it.* "For if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." ^b "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." ^c Thus the law is honoured because justification proceeds on the ground of a righteousness which meets and satisfies its demands. And this is what is meant by the imputed righteousness of Christ, viz., the sinner is pardoned and accepted from regard to what Christ has done and suffered in his behalf. For, Christ being God as well as man, there is an infinite value in his obedience unto death; so that the law could not be more honoured than by the obedience of such a person, nor justice be more fully satisfied even by the everlasting punishment of the whole human race. This wonderful plan of redemption displays, on part of God, a just regard to his holy law, and also a merciful regard to sinful man. "Mercy and truth are met together; righteousness and peace have kissed each other." ^d

From these remarks you see how "Christ hath merited to make us just: "but" (to use the words of Hooker), "as a medicine which is made for health doth not heal by being made, but

^a 2 Cor. v. 21.

^b Gal. iii. 21, 22.

^c Rom. viii. 3, 4.

^d Ps. lxxxv. 10.

* The bishop of St. Asaph (Dr. T. V. Short) thus relates the account given by a Hindoo as to the effect produced upon his mind by the gospel: "When I listened to a Christian teacher, he told me of Jesus, the Son of Mary, who had come down from his Father in heaven to die for sinners. This was what I needed. The God of the Christian hated the sin, but he spared the sinner; and I fled to Jesus, and found peace." (Bishop Short's "What is Christianity?" c. ii. p. 19. J. W. Parker, 1844.)

by being applied ; so by the merits of Christ there can be no justification, without the application of his merits."^a Now the means of applying these merits to ourselves is faith. And it is *faith only*, that the sinner may have nothing to glory in before his God. As it is written, "Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law."^b With this agrees the eleventh article of our church (on "The Justification of Man"), which declares that "We are accounted righteous before God, only for" that is, on account of (*propter*) "the merit of our Lord and Saviour Jesus Christ by" that is, through (*per*) "faith, and not for (*propter*) our own works or deservings. . Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the homily of justification." And this homily declares that "it pleased our heavenly Father of his infinite mercy, without any our desert or deserving, to prepare for us the most precious jewels of Christ's body and blood, whereby our ransom might be fully paid, the law fulfilled, and his justice fully satisfied. So that Christ is now the righteousness of all them that truly do believe in him. He for them paid their ransom by his death. He for them fulfilled the law in his life. So that now, in him and by him, every true Christian man may be called a fulfiller of the law ; forasmuch as that which their infirmity lacked, Christ's justice hath supplied." ^c * And not only so, but the penitent

^a Disc. on Justification, s. 4.

^b Rom. iii. 27, 28.

^c End of part i.

* The writer has always thought that the doctrine of vicarious satisfaction may be aptly illustrated by an incident alluded to in the leading Article of the "*Morning Herald*" newspaper, of 27th May, 1845. It appears that his Grace the Duke of Wellington nearly lost his life while walking in Park lane, Piccadilly, through the furious driving of a man in a tilted cart. The noble duke happily sustained no material injury ; but he brought the offender to justice, (not in resentment, but,) as his grace distinctly stated, "upon public grounds," and in order to protect the public from exposure to similar dangers. A fine was imposed on the delinquent, and in default of payment, he was committed to prison. Within a day or two there appeared in the columns of the "*Morning Herald*," a letter from a correspondent who subscribed himself "Truth," stating the following "fact," viz., (to quote the words of the writer) that "the very evening of the day on which the man,

believer in Christ is adopted as a child of God, "for," says the Apostle, "ye are all the children of God by faith in Christ Jesus."^a And therefore he receives the Spirit of adoption, and serves God as his heavenly Father in Christ Jesus. (See Gal. iv. 6; Rom. viii. 14—16.)*

If it be here asked, why may not imperfect works justify, as well as imperfect faith? The answer is this—the indispensable condition of justification by works, is their perfection; consequently any claim founded upon works must either be made good by a perfect obedience, or the hope of salvation be abandoned. Whereas faith, though it may be weak and imperfect, instead of exalting itself against the justice of God, and standing before Him in self-righteous confidence, utterly disclaims all merit, and ascribes unto God the whole glory of salvation. Thus it is written, "Therefore it is of faith, that it might be of grace."^b "And if by grace, then it is no more of works: otherwise grace is no more grace. But, if it be of works, then it is no more grace: otherwise work is no more work."^c For, "to him that worketh is the reward not reckoned of grace, but of debt."^d But justification and salvation come of God's free mercy alone, and are bestowed as a gift; as it is written, "Being justified freely by his grace through the re-

^a Gal. iii. 26.

^b Rom. iv. 16.

^c Rom. xi. 6.

^d Rom. iv. 4.

* See this beautifully illustrated at length in "Thoughts on the Parental Character of God," by Capt. Sir W. E. Parry, R. N. (*Hatchard.*)

who was convicted before Mr. Hardwick, of an *assault on the Duke*, and sent to the House of Correction, in default of payment of the fine of £4, for one month, he was discharged *by the Duke*, through the medium of a particular friend, *paying the fine for him.*" Here the great, the noble Duke brings the offender to justice *for example's sake*; and though he was himself the injured party, he yet redeemed the poor man, who could never have discharged the debt himself, from the penalty which his country's laws required of him. Would justice have been more fully satisfied by the imprisonment of the offender? Or would the example of his imprisonment have been more likely to make a serious impression upon others, than his thus finding a ransom? Apply this illustration to the case of the Supreme Governor of the universe;—for example's sake, he denounces punishment against transgressors of his laws; and yet He himself,—the injured Sovereign—in mercy condescends to provide a ransom for all who will stoop to receive it at his hands—a ransom by which they may escape those penalties from which they could never deliver themselves.

demption that is in Christ Jesus.”^a “The free gift is of many offences unto justification.”^b “The gift of God is eternal life through Jesus Christ our Lord.”^c “According to his mercy he saved us, . . . that, being justified by his grace, we should be made heirs according to the hope of eternal life.”^d Thus the cause and ground of our justification, are the grace of God in Christ Jesus; and everything as a procuring cause on our part is excluded. When, therefore, it is said that we are “justified by faith,” it is meant that faith is the instrument or means of our justification. Thus it is written, “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.”^e * So that faith has no effect to justify as a work of righteousness of ours; for the very essence of faith in Christ is a denial of all merit of ours, and an unfeigned trust in, and submission to, the righteousness of Christ. And so it is the means by which we become partakers of the benefits of Christ’s redemption. And therefore Hooker well observes “that God doth justify the believing man, yet not for the worthiness of his belief, but for his worthiness which is believed.”^f Faith is not our Saviour; it is merely the eye that looks at him; the foot that goes to him; the hand that receives him. “So that our faith in Christ (as it were) saith unto us thus:—It is not I that take away your sins, but it is Christ

^a Rom. iii. 24.

^b Rom. v. 16.

^c Rom. vi. 23.

^d Titus iii. 5, 7.

^e Ephes. ii. 8, 9.

^f Discourse on Justification, a. 33.

* It may be here observed, that this passage is often quoted as an *express assertion*, that *faith* “is the gift of God.” Now, though this is an undoubted truth, taught in various other passages of Scripture, (e. g. Phil. i. 29; 2 Peter i. 1, 3,) yet to any one who consults the original language, it must be apparent that the word “it,” in this place, refers to *something more* than the single word “faith.” For as Bishop Hopkins observes upon it, “the word *gift* refers rather to salvation than to *faith*: for so it must needs be, according to grammatical construction:” and that “the words do of necessity carry it, that this expression, ‘not of yourselves, it is the gift of God,’ must be understood, that the salvation, which we obtain by faith, is not of ourselves, but God’s free gift. ‘For by grace ye are saved through faith, and this *affair* is not of yourselves; it is the gift of God.’ The relative *τῆς*, as Chandler observes, being in the neuter gender, cannot stand for *πιστὶς*, faith, which is feminine; but it has the whole sentence which goes before, as its antecedent.” (Bishop Hopkins on the Covenants, part 2, pp. 113, 114.)

only; and to him only I send you for that purpose, forsaking therein all your good virtues, words thoughts, and works, and only putting your trust in Christ."^a By faith the sinner is brought into a living union with that Saviour for whose sake alone we are accepted and saved. He thus receives the benefit of his mediatorial undertaking, and becomes interested in all that Jesus did and suffered on earth, and in all that he is now doing for his people in heaven. So that (to adopt the words of Bishop Hopkins) we are justified, "by the righteousness which faith apprehends and applies."^b For, as Hooker observes, "Christ hath merited righteousness for as many as are found in him. In him God findeth us if we be faithful; for by faith we are incorporated into him. Then, although in ourselves we be altogether sinful and unrighteous, yet even the man which in himself is impious, full of iniquity, full of sin; him being found in Christ through faith, and having his sin in hatred through repentance; him God beholdeth with a gracious eye, putteth away his sin by not imputing it, taketh quite away the punishment due thereunto by pardoning it; and accepteth him in Jesus Christ, as perfectly righteous, as if he had fulfilled all that is commanded him in the law."^c With this agrees the statement of the Apostle, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."^d

But it would be wrong to dismiss the subject without noticing the apparent contradiction in terms between St. Paul and St. James. I say *apparent* contradiction; because, both writers being inspired, there can be no real contradiction. St. Paul says, "Therefore we conclude that a man is justified by faith without the deeds of the law."^e St. James says, "Ye see then how that by works a man is justified, and not by faith only."^f As both Apostles refer to Abraham in illustration of their respective statements, it is easy to ascertain their meaning. Saint James, after speaking of Abraham's offering up of Isaac

^a Homily on Salvation, end of part ii.

^b Bishop Hopkins on the Covenants, part 2, p. 133. ^c Disc. on Justification, s. 6.

^d Rom. viii. 1.

^e Rom. iii. 28.

^f Jam. ii. 24.

as an instance of justification by works, goes on to say, "Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness."^a Now it was not till about forty years after this imputation of righteousness, that Abraham offered up Isaac (see Gen. xv. 5, 6, and xxii. 1, &c.); and therefore, from St. James's own words, it appears that he had been justified about forty years before. Consequently this act was not the cause, but the evidence of his justification. "Ye see, then, how that by works a man is justified," that is, is shown to be justified; for the word is sometimes used in this sense. Thus David addresses God, "That thou mightest be justified when thou speakest;"^b and our Lord tells the Pharisees, "Ye are they which justify yourselves before men; but God knoweth your hearts;"^c and Christ is said to have been "justified in the Spirit."^d This explanation is confirmed by the fact that St. James says, "Was not our father Abraham justified by works, *when he had offered up Isaac his son upon the altar?*"^e On turning to Genesis xxii. 12, we read that God then said, "*Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.*" Hence we see that this act proved the sincerity of his faith, and thus showed his justification, and to this the words of St. James seem to refer; his object being to point out the effects of real faith, and thus to warn those who "profess that they know God; but in works they deny him."^f

And this leads me to notice the nature of true justifying faith. It is not the mere assent of the mind to the doctrines of the Bible: it has more to do with the heart than with the head; for "with the heart man believeth unto righteousness;"^g and by it God purifies the heart (see Acts xv. 9). Faith in general—"faith toward God"^h—means a belief of whatever God declares in his word; it is the taking God at his word.* Faith in Christ—

^a Jam. ii. 22, 23.

^b Psam. li. 4.

^c Luke xvi. 15:

^d 1 Tim. iii. 16.

^e Jam. ii. 21.

^f Titus i. 16.

^g Rom. x. 10.

^h Heb. vi. 1.

* Is not this two-fold view of the nature of faith also suggested by Heb. xi. 6? "But without faith it is impossible to please him; for he that cometh to God must

"faith toward our Lord Jesus Christ"^a—means a belief of what the Scriptures declare respecting him. Faith in Christ is therefore a firm persuasion of the truth of the statements of Scripture respecting the merciful intentions of God towards mankind, and their fulfilment in all that Christ has done and suffered. It is such a cordial belief of this as leads to sincere trust in and dependence upon the righteousness and death of Christ as a full satisfaction for sin, and as the sole ground of acceptance unto salvation. It is the offering before God with heart-felt sincerity the merits and the satisfaction of his Son Jesus Christ as the only plea for mercy, and as the sole ground why sentence of condemnation should not be passed upon us, accompanied with a belief, based upon the promises of God as set forth to us in Scripture, that this plea is not offered in vain. For in the idea of faith is included not merely a persuasion of the truth of what is revealed, but also a persuasion that we are ourselves deeply interested in it; it is not a vague generality, but has a personal application to ourselves.* Thus the Scripture declares that "God so loved the

believe that he is, and that he is a rewarder of them that diligently seek him." He "must believe that" God "is," *i. e.*, exists—here is "faith toward God;" and also "that he is a rewarder of them that diligently seek him," *i. e.*, of course in his own appointed way (John xiv. 6)—here is "faith toward our Lord Jesus Christ." And is not a two-fold view of repentance also suggested by the somewhat varied expressions of "repentance toward God" (Acts xx. 21), and "repentance from dead works" (Heb. vi. 1)? Does not the former imply "a change of mind (*μετανοια*) with respect to the character and attributes of God," and the latter "a change of mind with respect to sin," involving a hatred of it, and a turning from it?

^a Acts xx. 21.

* The charge delivered in 1843 by the Bishop of Lincoln (Dr. J. Kaye) contains a clear statement of the nature of faith at pp. 27—30. This charge (published by Rivington), also contains an excellent exposition of several of our doctrinal articles, with a clear statement of some of the essential differences between the doctrines of the Anglican and Roman churches. Strange, indeed, it is that the perverse ingenuity of men of undoubted talent and learning should have been expended in fruitless attempts to prove that there is no essential difference between the doctrines of the two churches, when the fact is that (as the learned Hooker observes) "we disagree about the nature of the very essence of the medicine whereby Christ cureth our disease." (Disc. on Justification, s. 5). This is clearly shown in "The Churches of England and Rome Compared," by Dr. R. Mant, Bishop of Down and Dromore, a Tract published by the Society for Promoting Christian Knowledge, (No. 109.) A cheap and excellent tract for general

world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”^a By faith, the sinner believes that God has really loved the world, and is willing to save all sinners—himself included. The first act of faith is a belief that Christ died for the whole world, that is, for all sinners; the next (arising out of it) is, that he died for him, as forming a part of the world. Then, as he is part of the world, he believes that God loved him, and is willing to save him. Feeling that he neither has done, nor can do, anything to merit salvation, and believing that all who rest their hopes of salvation on Christ alone, shall be saved, he does thus commit the keeping of his soul to him. And, knowing that his sole dependence is on Christ alone, he looks for the fulfilment of the promise, and thus has a sober hope and humble expectation of salvation,—and that, simply because God has promised it to all who will accept it on these terms. We find this exemplified in the experience of St. Paul, who says, “The life which I now live in the flesh I live by the faith of the Son of God, who loved *me*, and gave himself for *me*.”^b And again, in the immediate prospect of death, he says, “I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.”^c Brethren, if any of you really feel your need, and are anxiously seeking salvation, you may this day obtain rest and peace: “Believe on the Lord Jesus Christ, and thou shalt be saved.”^d *You can do nothing to make yourselves more worthy, if

distribution on the important subject of justification is, “The Doctrine of Justification briefly stated,” by the Archbishop of Canterbury (Dr. J. B. Sumner); being No. 619 on the list of the Society for Promoting Christian Knowledge. The same may be also said of two Tracts on “Justification” and “Sanctification,” by Rev. M. Brock (J. Nisbet). And also of the instructive little narrative “The True Cross,” by the Rev. C. Malan (Nisbet). Our Church’s Homily on Salvation (as indeed are all the homilies) is also published in a cheap and separate form, by the Society for Promoting Christian Knowledge.

^a John iii. 16.

^b Gal. ii. 20.

^c 2 Tim. i. 12.

^d Acts xvi. 31.*

* If it be here objected by any persons that no allusion is made to the Sacrament of Baptism, which occupied a prominent position in the teaching of the Apostles (Acts ii. 38; xvi. 33; xxi. 16, &c.), let it be remembered that the present discourse is addressed to persons who are supposed to have been already admitted to the Sacrament of Baptism in their infancy, and who have therefore received the “pledge

you delay for months, or even for years ; and your labours so to do will bring you neither rest nor peace. Remember, we are received not as worthy, but as unworthy ; not as deserving life for our works, but as under condemnation for our sins. We are justified under the character of "ungodly ;" for it is written, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."^a If you could make yourselves godly by your own efforts, there would be no need of the gospel of Christ ; for "they that be whole need not a physician, but they that are sick."^b It is because you are sinners, and "man cannot make himself righteous by his own works, neither in part nor in the whole,"^c that you are invited to cast your burden on the Lord. If you can really bring your proud hearts to submit to accept of mercy as grievous sinners, utterly lost and undone, nothing hinders you from obtaining it this very day. But, if pride and self-righteousness, with "an evil heart of unbelief,"^d combine to persuade you against this humbling plan, pray, brethren, pray earnestly and constantly that the Holy Spirit may remove every obstacle, and, working in you unfeigned faith, may lead you to receive and to embrace the promises of the gospel. And remember that faith is not to be given up after the beginning of conversion, but is to be maintained (by a diligent use of the appointed means of grace) in every step of our progress, even to the last hour of our lives ; for sinners "are justified by faith only,"^e not that they may live in sin and forgetfulness of God, but in order that (being freed from the terrors of the law, and from the constant anxiety which would necessarily arise from a sense of their short-comings if their salvation depended upon their own merits and worthiness), they may "serve him with-

to assure" them (Church Catechism) that so soon as they "repent and believe the Gospel, (Mark i. 15,) they are entitled to the full privileges and benefits of the Christian Covenant, viz., "He that believeth and is baptized shall be saved." (Mark xvi, 16.) See the Rev. Wm. Goode's "Better Covenant," Disc. i. pp. 31—33. The unbaptized are of course to be exhorted, so soon as they repent and believe the Gospel, to receive the Sacrament of Baptism, by which "the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed." (27th Article.)

^a Rom. iv. 5.^b Matth. ix. 12.^c Homily on Salvation, pt. ii., p. 23.^d Heb. iii. 12.^e 11th art.

out tear, in holiness and righteousness before him, all the days of" their "life."^a Were a legal obedience the ground of our acceptance, it would cause, through our continual short-comings, such fear and bondage as would completely paralyze all love and zeal toward God (see Rom. vii. 7—13; 1 Jno. iv. 17, 18).^{*} For how

^a Luke i. 74, 75.*

* Faith is the very first act of Evangelical obedience (John vi. 28, 29) which man can perform; and it is precious in the sight of God inasmuch as "he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son" (1 John v. 10, 11). Now as "the Lord looketh on the heart," (1 Sam. xvi. 7,) he knoweth whether a man thus believes or not. The "peaceable fruits" of such faith are thus described by the Apostle, "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us." (1 John iii. 16—19.) The following passage from a beautifully written work, "Beulah; or the Rest of Man in the Rest of God," by the Rev. C. I. Yorke, (published by Hatchard; and also by the Religious Tract Society,) will help to illustrate this subject: "The love of God is the eternal chain, which alone binds together in happiness all intellectual creatures: the knowledge of God is the knowledge of that essential goodness in which the human spirit was constituted to delight. In a word, God is both its author and its end; and it is out of its native element, lone, fatherless, and forsaken, until it is reunited unto him. But how is this re-union to be effected? By means which God has himself devised, and which are of such a nature, that they most effectually anchor the soul in that resting-place which, veiled from the world by the mists of folly, is nevertheless the only one for angels or for men. Faith in Christ is the general means for accomplishing this re-union: 'Ye believe in God:' said Christ, 'believe also in me.' Without faith in Christ there is no connection between a glorious God and a miserable sinner; or rather the connection is like that between a debtor and his creditor, a criminal and his judge, a rebel and his king. But Christ, infinitely glorifying the just sovereignty of God by the vastness of his propitiation, unites to God all those who are spiritually united with himself. And this spiritual union—the union of the conscience, the affection, and the judgment, the union of the whole inner man—is faith. Faith and the profession of a creed have, indeed, by some men been confounded; and thus they have expressed apprehensions lest the bonds of moral obligation should be loosened. No mistake can be more enormous. True faith and this profession are precisely the opposites to each other. The latter is nothing but a shadow and a name, empty and superficial: it may make men formalists or bigots, but can never make them children of God. But the former being a spiritual union with Christ, perfect in kind though varying in degree, must of necessity produce, or

could we ever feel sure that we had done enough to propitiate an angry God, and to secure eternal life? But "the God of love and peace,"^a promises eternal life to simple faith, in order that, as soon as we "repent" and "believe the gospel,"^b we may, like the Ethiopian eunuch, go on our "way rejoicing,"^c and perform the service of filial love and gratitude, not that of slavish fear and dread. For true faith necessarily implies a cordial belief and hearty reception of this brief epitome of the gospel, "Ye are not your own. For ye are bought with a price" (even "with the precious blood of Christ"^d); "therefore glorify God in your body, and in your spirit, which are God's."^e And if this evidence be wanting, no mere profession of faith will save you; "for as many as are led by the Spirit of God, they are the sons of God;"^f and, if any man have not the Spirit of Christ, he is none of his."^g Thus our twelfth article states that "good works" are "the fruits of faith," and "do spring out necessarily of a true and lively faith; insomuch that by them a true and lively faith may be as evidently known as a tree discerned by the fruit." So that to whomsoever the righteousness of justification is imputed, to him the righteousness of sanctification is also imparted in some measure and degree,—however small (in some cases) that may be. Our right and title to eternal life rest entirely on what Christ

^a 2 Cor. xiii. 11. ^b Mark i. 15. ^c Acts viii. 39. ^d 1 Peter i. 19.

^e 1 Cor. vi. 19, 20. ^f Rom. viii. 14. ^g Ver. 9.

rather is identical with, a general susceptibility of all the appliances God uses for our improvement. 'Faith is the evidence of things not seen,' because, when it comes, the power of things not seen is fitly felt; as when, upon the dawn of a spring day, the earth throws off the mask of darkness, and responds to all the vivifying agencies of light and warmth and air and dew. Faith, then, the grand means by which the glorious God becomes our God, is a good and intimately sanctifying means; and that it is also an intimately consoling means, must be evident from its simplicity. Had it been said, 'God shall be your God upon your repentance and renewed obedience,' then the very dispositions which were most anxious to enjoy his rest would have been cast the farthest from it; for the quality and number of their sorrows and works would have been more fully seen by them to be insufficient, the more they laboured to please God, by extracting clean things from unclean. But, in believing there 'is a joy and peace' from which none are excluded, there is hope even for the vilest outcast that, from the dark tempest of his own misdoings, he may thus enter into the rest of God; there is liberty for the poorest peasant's youngest child to look above, and, with the first lisping of its voice, to call God, 'Father.' "

has done for us. But the works of the penitent believer in Christ, flowing from faith, and wrought "through the power of the Holy Ghost,"^a from love to his Saviour, are evidences of his faith, and prove his title. Those who are "justified from sin"^b are always sanctified, or made holy also, "through the power of the Holy Ghost,"^c in order to make them capable of enjoying that eternal life which has been purchased for them by Christ. Our future happiness will be proportionate to our present holiness (see Luke xix. 11—27): though the reward will be not of merit, but of grace; "for we are" God's "workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."^d And "therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."^e But remember daily to contemplate Christ crucified, and diligently to seek the Holy Spirit's aid, or you cannot advance a single step in the path of holiness; "Now, the just shall live by faith: but, if any man draw back, my soul shall have no pleasure in him,"^f saith the Lord.—We may briefly, then, sum up the subject in one sentence: Christ is the meritorious cause; faith the appointed instrument; and works are the declarative evidence of our justification.

In conclusion, let me observe that it is a solemn truth, brethren, that every one of you must contribute to God's glory in one of two ways—either by a willing submission to God by faith in Christ leading to a service of filial love, or by the enactments of a violated law and the sentence of an offended judge. "O taste, and see that the Lord is good;"^g and, when the terrors of a guilty conscience alarm you, look "unto Jesus, the author and finisher of our faith."^h But lose no time, lest tomorrow may be too late. Take the advice of Anselm, Archbishop of Canterbury in the eleventh century, which is as follows :*

^a Rom. xv. 13.

^b Rom. vi. 7, margin.

^c Rom. xv. 13.

^d Ephes. ii. 10.

^e 1 Cor. xv. 58.

^f Heb. x. 38.

^g Ps. xxxiv. 8.

^h Heb. xii. 2.

* The writer begs to acknowledge that for this quotation from Anselm he is indebted to the concluding portion of a sermon on Heb. xiii. 10, by the Rev. Dr. Jeune, in the Church of England Magazine for 1845, vol. xix. No 534. The

"Thou believest that thou canst be saved only by the death of Christ. Come, then, while thou hast breath, place thy trust in this death; place confidence in nothing else; to this death commit thyself wholly; in this death array thyself all over; mingle thy whole self in this death; nail thy whole self to it; wrap thy whole self in it. And, if the Lord shall seek to judge thee, say, 'Lord, I interpose the death of our Lord Jesus Christ between me and thy judgment: on other terms I contend not with thee.' And if he shall say, 'I will judge thee because thou art a sinner,' reply, 'Lord, I interpose between thee and my sins the death of the Lord Jesus Christ.' If he shall say, 'Thou hast deserved damnation,' reply, 'Lord, I hold out the death of our Lord Jesus Christ between me and my ill-deserts. I offer his merits in lieu of the merits which I ought to have, and have not.' If he shall say that he is wrath with thee, reply, 'Lord, I hold between me and thy wrath the death of my Lord Jesus Christ.'" May God of his infinite mercy grant, beloved brethren, that every one of us may be partakers of such faith! May we all live in the constant and habitual exercise of faith in Christ,* so that we may be able to say and to feel with the Apostle, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoyce in the hope of the glory of God."

a Rom. v. 1, 2.

quotation will be found at p. 45 of that number. It seems such a suitable and practical illustration of justifying faith, that its repetition will, it is hoped, be excused. Anselm was consecrated to the See of Canterbury Dec. 4, 1093, and died April 11, 1109. (See Bishop Godwin's "De Præsulibus," pp. 62 and 67, Edit. 1743.)

* It may not be out of place here to observe, that there is a consoling doctrine, which, (it is to be feared) is too often overlooked and forgotten by many Christians. It is this, that the future "judge of quick and dead" is none other than the same merciful Saviour who once died upon the cross for sinful man, and who now appears in the presence of God for his people; a subject to which pointed reference is made in the preaching of St. Peter at Cesarea. (See Acts x. 42, 43.) The penitent Christian derives great comfort from the thought that in the coming Judge, he will find the same Divine Saviour who has already been his comfort, his guide, and his support, during the course of his earthly pilgrimage. (Heb. iv. 14—16). And how great must be the consolation in life's

last scene—that trying hour!—to reflect that “this same Jesus” (Acts i. 11,) holds “the keys of hell and of death,” (Rev. i. 18,) and is waiting to “receive” the departing “spirit” (Acts vii. 59,) of his people to rest with him, (Rev. xiv. 13. Phil. i. 23,) so soon as their mortal bodies have bowed beneath the sceptre of “the king of terrors,” (Job. xviii. 14,) and are thus prepared to become tenants of the “house appointed for all living.” (Job. xxx. 23.) How consoling, too, is the great truth, that the Lord Jesus “will” hereafter not only “redeem” their “souls from the power of the grave,” (Ps. xlix. 15,) but that he will also accomplish that great work “the redemption of the body,” (Rom. viii. 23,) at “the resurrection of the just!” (Luke xiv. 14.) That there is some mysterious connection between our blessed Lord’s human nature and the office which he sustains as the great “judge of all the earth,” (Gen. xviii. 25,) is clear, from his own words, as recorded in John v. 22 and 27, and from the Apostle Paul’s discourse at Athens, Acts xvii. 31. (See also Bishop Pearson’s Exposition of the Creed, Art. vii. pp. 445—450—Dobson’s Edition.) And thus we are taught to pray to the Lord Christ in the “Te Deum” as follows:—“We believe that thou shalt come to be our judge. We *therefore* pray thee help thy servants *whom thou hast redeemed* with thy precious blood.” And again, in the Litany, after pleading before him, that he has “redeemed” us “with his most precious blood,” we are taught to pray, “in the hour of death, and in the day of judgment, good Lord deliver us.” The same truth appears in the petitions offered at the grave in our funeral service before the corpse is lowered into the earth.

In conclusion, it may be here observed, that the doctrine of justification, as stated in the foregoing discourse, agrees with the teaching of the Primitive Church, no less than with the teaching of the Holy Scriptures, and of the Church of England, as has been proved at length by the Rev. G. S. Faber, in his valuable treatise on “The Primitive Doctrine of Justification.” (Published by Seeley.)

The Last Sermon

written by

The Rev.^d Rob.^t Crawford Dillon D.D.
(of Saint Edmund Hall, Oxford)

Fellow of
The Statistical Society of London;
And Hon.^{ble} Vice President of
The African Institute of France.)

And intended to have been delivered
by him on the Morning of his sudden and
Melancholy Demise.

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Luke I. 46 47

(1)

"And Mary said, My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour"

These are happy words, brethren, and happy ^{indeed} must she have been who uttered them. We have often felt this, perhaps, as we have ~~heard~~ ^{heard} them. But the joy they express has at times withered in a great measure ~~lost~~ ^{lost} to us unless we remind ourselves of the circumstances under which they were spoken. There is a peculiarity in those circumstances which gives to these words a new and almost surprising nobleness and force.

I will review them

I the Events in Mary's life, up to this burst of joy

2) to this burst of joy; and examine afterwards her joy itself. ◊

1. The first event to be noticed in her life, is the high honour God unexpectedly put on her. ◊

We find her, in an earlier part of this chapter living at Nazareth, a city or town of Galilee.

Little, however, is said of her rank or condition there. Young she must have been at this time for she was betrothed according to the custom of her country, to a man whom she had not yet married, and from his occupation and other circumstances, there is reason to conclude, that though a descendant of the Royal David, her station in life was a very humble one.

But suddenly comes down an angel from heaven to her: salutes her as the highly favoured of Jehovah, and announces to her that she is the destined mother of him in whom all nations were to be blessed. ◊

3

We often tell you, brethren, that there may be many an unexpected affliction and sorrow awaiting you in the future; we may tell you now that there may be too in that future many unlooked for joys and honours awaiting you. These things like all others are in the hands of a Sovereign God and in His wise and holy Sovereignty, he often puts them out abundantly where they are the least expected. He delights in noticing those whom others pass over in putting honour upon those whom the world despises in lifting on high those who are thinking of nothing else but humbling themselves and being low. Who could have anticipated his designs towards this Mary at Nazareth or towards David among his sheepfolds at Bethlehem; or, towards Peter and James

When she tells of this visit and (5)
message, who will believe her?
And if she is not believed, what, in a
short time, will be her situation? all
the world scorning her: her friends
mourning over her: — her betrothed
husband, — the object perhaps of her
warmest youthful affections, —
lost to her; loving her still but casting
her off; — nay, her very life endangered,
for she will be charged with a crime
which, by a Jewish law is death. Oh how
dearly, we should have said, will she
pay for the honour intended her. ♦
But when does God bestow honour
on any one, without calling on him
to pay something for it? ♦ he
could

⁶ not bear the divine mercies, were it not for the afflictions, the sorrows, the mortifications which generally accompany them. We are proud beings, proud even when God has put his humbling spirit within us. It has beaten down our pride but it has not slain it. The Lord has only to comfort us, and excite a little and it stirs itself up again; and if let alone would soon make a fool of those very comforts and honours for itself to stand on. ◇

3. Observe next in Mary, her submissive acquiescence both in the honour and in the trial, allotted her. The angel delivers his message to her. For a moment

She is confounded and perplexed.
Encouraged, however, by the angel, she
asks, in the simplicity of her heart
for an explanation; and no sooner
does she get it, than she is quiet, willing,
and obedient. There is no bidding
him to pass her by, and go elsewhere,
not telling him of her unworthiness, no
obtruding of herself or her own feelings in
any way. "Behold the handmaid of the
Lord," she says; "be it unto me according to
thy word". And that, brethren, is real
humility, which leads us to regard our-
selves as God's servants and property;
to place ourselves entirely at God's
disposal; to be willing to be any thing,
or do any thing he pleases. ◇

8
But we must now follow her
to another scene. It would appear
that her interview with the angel
was not credited. Her husband, a
kind, and yet a holy man, was
minded we are told, to put her
away. Suspected and perhaps
reproached, she rises up and goes
with haste - flies with her wounded
spirit to the house of Zecharias, an
aged and godly kinsman some
distance off. And there, on her
arrival, takes place one of those
touching, and at the same time lofty
scenes we in vain look for out of the
Bible. The old and honored Elisabeth,
the wife of Zecharias, receives her
young relative, not as a fugitive
driven to her for protection, but

rather as an angel comes to (9)
honor her. No kindness or sympathy
does she offer her. It does not enter
her thought that she can possibly
need any. She breaks out then that
she sees her in a strain of high con-
gratulation. Blessed art thou
among women "the cres" and blessed
is the fruit of thy womb." The next
moment, this aged saint, a daughter
of Aaron, the wife of temple priest
seems filled with wonder at the
condescension of this girl of Naza-
reth in coming to visit her. "Whence
is this to me that the mother of my
Lord should come to me?"

And now look at Mary
Not a word does she utter of anguish

10/sorrow. Not the slightest allusion does she make to her troubles. She has a tongue for nothing but joy, adoration, and thankfulness. This young woman seems to catch at once the lofty spirit of her relation, and with a spirit as lofty, or loftier, gives utterance to her feelings in that burst of praise we have now before us "Text". ◇ ◇ ◇

II We must now look at her joy. ◇

It is clear that it was a joy accompanied with both affliction and submission. Her bid was not yet over

◇

11) All was well here, for Zacharias
and Elisabeth appear to have
been supernaturally made
acquainted with the truth concerning
her: but, No angel had as yet
been sent to make it known to
Joseph. At Nazareth, Mary's home,
all was still as dark as before.

Yet Mary is happy. She magnifies
the Lord and her spirit rejoices.

You hear of spiritual joy,
brethren, and you sometimes wonder
that you yourselves know so little of
it. But, what has your life been?
for the greater part perhaps, a smooth
unruffled one. Or, if you have

12 had trials, compared with those of
this young Nazarene, they have been
light. But what is the promise
of the gospel? It is abounding
joy in abounding tribulation.
You must wait therefore for your
tribulation to abound before
you are warranted to complain
or wonder that your spiritual
joy does not overflow. Mary
perhaps was never so happy in
her whole life at Tarsheth, as
she was here, a fugitive at Elis
beth's door.

But are your trials severe?
Then you have to learn that

13 there is no abounding joy
for you, tell you are perfectly
content to have them severe
tell your minds are perfectly
reconciled to them; tell all
murmuring and rebellion
and impatient struggling to
get rid of them, are come to an end.

The soul often keeps up a
long effort in affliction to make
terms with ^{its} God. It must have
this trouble removed, and another
a little lightened: this solace must
be given it in its distress, and this
so that ground so dear to it, spared,
not spared, only withered & killed.

14) Not smitten and destroyed,
and then it will submit.

But if the soul would find peace in affliction, it must submit at once; not attempt to capitulate with God, but surrender itself unconditionally, to Him, and submitting itself wholly to his holy will. Tribulation must work patience before it can work joy, or hope, or any thing pleasant.

The Father of Mercies will not comfort a contending, debating child; but he delights in throwing out his richest consolations

on a quiet submissive, 15
passive one.

2. And this joy before us is a
deeply sealed joy. - Sarah
speaks of her soul as desiring God,
and of his spirit as seeking him.

David also, often tells us that
his soul "thirsts" for God, and longs for
him, So Mary's was no superficial
transient pleasure, excited in her
by Elizabeth words, or kindness:
it was a joy lodged deeply within
her, filling her heart and soul;
and quickened and called into
outward expression, indeed, by the
sympathy she had experienced,

but existing in perfect independence of that sympathy, and of all outward things. It is evident, that young as she was, she had a mind and feelings of unusual strength. Her joy partook therefore, of the character of her mind and feelings, it was a powerful joy. And there must be a depth, broken in our mental and spiritual character before there can be much depth in our inward enjoyments. Light minds will have light joys.

They are not spacious enough for the joy of the Holy Ghost to dwellingly in them. And, let

our minds be gratified as (47)
strong as they may, they must
have been exercised unto godliness,
have been spiritually exercised
and spiritually strengthened
and enlarged before we can ex-
pect them to abound in spiritual
consolations. A child must

not wonder that it can take little
or no share in the pleasures
of a man. It must wait for a
man's strength and a man's
experience and then it shall have
a man's enjoyments. ♦ ♦

3. This joy again is a sinner's
joy in a sinner's God: it is
Joy in a Saviour.

18
We have been looking hitherto at Mary, as
ablanneless, goodly, and highly distinguished
woman. Such she certainly was. I am not
unwilling to go farther. I will suppose that
all the virtues such admiration or superstition
have ascribed to her were really hers. I will then
ask what was Marys estimate of herself?
we have her before us singing with joy. on what
does she ground her joy? Whence does this holy
woman draw her overflowing happiness?
We look at her words, and her holiness and ex-
cellence all vanish from our sight. We find her
like every other happy creature in the universe deri-
ving her happiness from an infinite God;
and like every other happy sunmer in the
universe ~~happy to be~~ happy in that
happy in that God as the God of sunmer;
Text. He who had history its basis that

19 / she had found for her guilty
soul a mighty a divine Saviour;

4 And thus also we must notice in
his joy - it was the fruit and effect
of faith. Almost all joy in God
must be this. We do not see God.
Something we have received from
him to gladden us but it is as
nothing, compared with what he
has promised us. It is as a Saviour
that we must chiefly rejoice in him;
and his salvation is a future thing.
Not one of us has received more than

(20)
an earnest and foretaste
of it. Faith, therefore, becomes
a necessary prerequisite to
joy. You see this faith exempli-
fied in Mary. We are almost
ready to imagine that they
must have come from her
with the infant Jesus in her arms
that they were a young mother's
first words of joy over her new-
born babe. But that Jesus
is as yet unborn. She is singing
here 2 songs. Almost pure faith.

(21)

She is placing God's promises,
before her mind and in them she is
exulting. —

Beautiful indeed was her faith when
the angel first appeared to her. Sarah,
her ancestor, laughed when a heavenly
messenger told her of a far less wonderful
thing. Zacharias, the priest and aged man,
hesitated and doubted and required a
sign when the angel of the Lord appeared to him
that Elizabeth in her old age, should
bear him a son; — but this holy
virgin, when told of one of the most
marvellous things, the power of God
ever accomplished, "doubted not". One
simple question answered, she regarded
that wonderful thing as certain & sure.

The old Elisabeth knew how to appreciate such faith as this. She commends her for it; "Blessed is she that believed, for there shall be a performance of those things that were told her from the Lord"

And here lies the great secret of almost all a Christian's joy. He is living not a life of sense but a life of faith. Many of you may be looking to what you have for comfort and happiness. The man deeply taught of God looks to what he is to have; to what God has promised him: to what the rolling years are to bring him ages and ages hence. He knows that

he should be acting most ²³
unwisely were he to rest his
happiness on what he has.

It is fleeting as the summer
clouds, or the winter sunshine.

It is as unstable as the shifting
sands on the shore of a boisterous sea.

And were it not so much as his
God may have given him, he well knows
that he has not given him enough to
make him happy; that it is not
the intention of God to make him happy
here in present enjoyments.

The fountain of his happiness is
above. From above, therefore he now
draws his chief delights. "In
thy presence ^{thy} ~~thy~~ is the fulfillment of joy;

(24)
and when he wants his soul like joyful,
he sends his thoughts up into God's
presence, and endeavours to anticipate
and realise the joy that is there. May
you dear people, be enabled to do this
to-night. If you would share the
Christian happiness you must share
his faith. I pray that the Lord may
increase your faith; and then there
shall be, at the Lord's supper this evening,
such discoveries of the glories of His Father
and of his wonderful power to save the most
sinful, and to delight the most sorrowful
soul, that you shall magnify the Lord
and your spirit shall rejoice in God your
Saviour as your soul's salvation - your
rest - your soul's blessedness - your
exceeding joy. ◇ ◇ ◇



